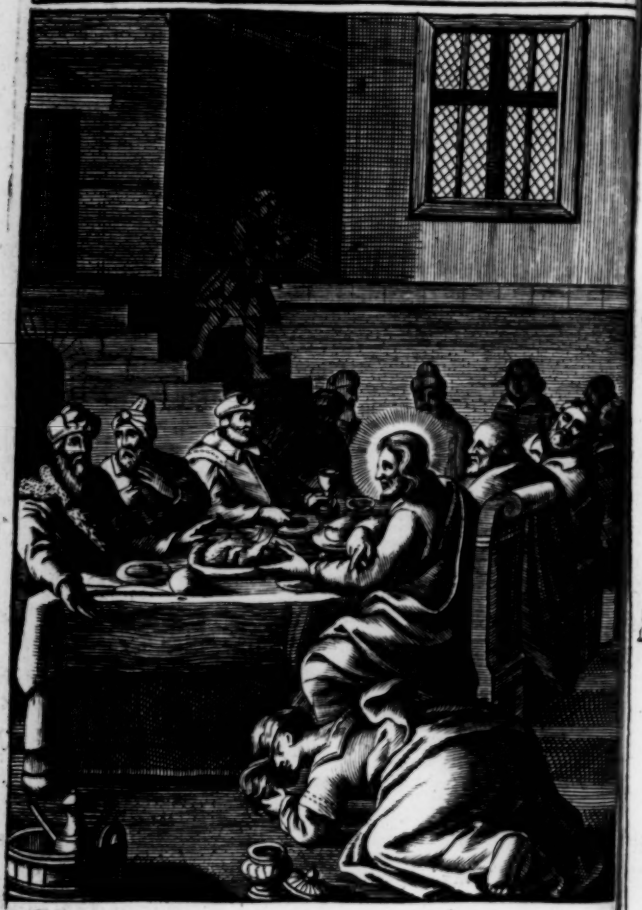
The Conversion of Mary Magdalen



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Printed for Sam.l Keble at ye Turks head in Fleetstreet

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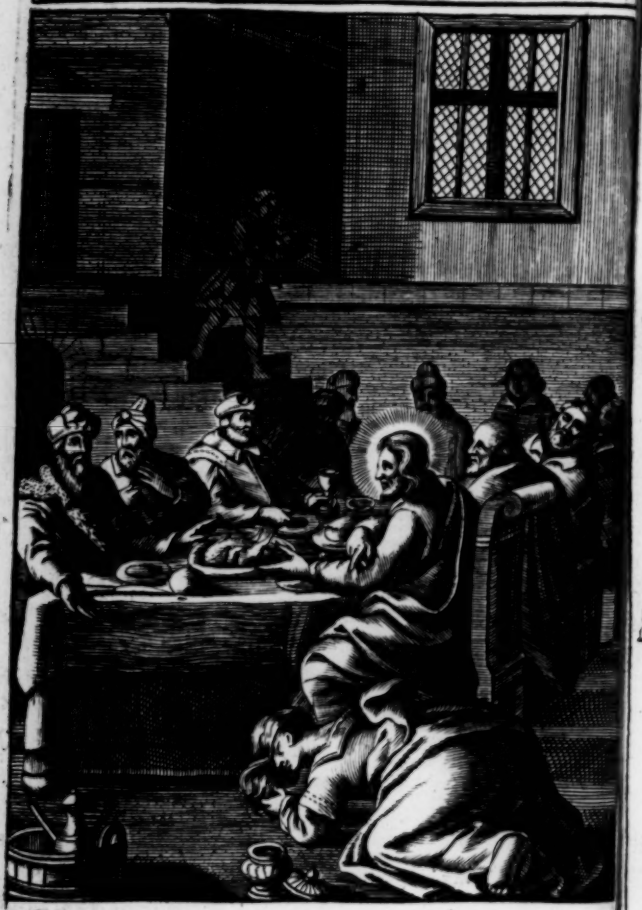

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PREPARATIONS TO A HOLY LIFE:

OR

DEVOTIONS FOR Families & Private Persons,

WITH

Directions suited to most Particular Cases.

ALSO

Meditations, Prayers, & Rules,

For the more Pious observing the Holy time of

L E N T.

By the AUTHOR of the Works Preparation to the Sacrament.

LONDON, Printed for *Samuel Keble* at the *Turks-head* in *Fleet-Street* over against *Fetter-Lane end.* 1684.

BIBLIOTHECA BODLEIANA

Thom. Tanner.

TO THE

Chriſtian Reader:

THere are, I hope, but few ſo negligent of their own welfares, as not to conſider how natural and neceſſary it is, for all reaſonable Creatures, by Prayer and thankſgiving, to acknowledge God in all their ways, and to give him the glory due unto his Name, for all the benefits they receive from him, and to ſeek his bleſſing upon whatever they undertake, and daily to recommend themſelves and all their concerns to his continued Grace and good providence, that

that so we may not think it worth our pains to be so solicitous, as most of us are, about things that swiftly pass away from us; nor let us not waste the thoughts and cares of our mind about empty and vanishing enjoyments of this World;

As of Corporal riches there are none equal to the Health of the Body, of all Spiritual, so is none equal to the peace and joy of the Soul by a perfect union with God, which is by Prayer and contemplation; so (I hope) this small Collection, of Preparations to a Holy Life; *may somewhat warm and enlighten our Devotions, Piety being the main business of Christians for*

great

great books make Men ſometimes more learned, ſeldom more innocent. This reduceth Wiſdom to practice, and Proſperity to Devotion: By often reading if and doing what it directeth, you ſhall know what it is, for it hath no other Character of its worth, then that of your Vertues, ſo that we may have leſs talking, leſs writing for Religion, and more practice, that when our great Lord and Maſter comes, he may not find us ſo talking, or ſo writing, but ſo doing.

There may be ſome, who having helps put into their hands for this purpoſe, will not ſo much as find leaſure to make uſe of them; as if this would not in-

deed

deed rather further than hinder their lawful affairs; or as if they could have any greater and weightier buſineſs than this, to ſeek the Lord while he may be found, and call upon him while he is near; for that is an ill Life where there is not a good belief in God; and it is an unprofitable belief, where there is not a good life; there is no true faith within, where works do not appear without; they that walk not in the Light are not the Sons of Light; they are not Chriſtians, which do not lead a Life worthy of a Chriſtian; for the ſum of Chriſtian Religion is to imitate him whom we worſhip.

Therefore what great bleſſings

do

do we lose by neglecting to come to the publick Prayers of the Church on the week days, when we have so great Opportunity and our Churches so near us, and Prayers Morning and Evening in a great many places, and yet how many does neglect coming, and what a poor Congregation do we see in many great parishes; is not this a shame to Christian Religion. We have time for every thing else, and shall we not find time for this great concern of our Souls, for with what confidence can we expect a blessing from our heavenly Father, without asking it, and what an ungrateful thing it is to receive Blessings at Gods hands daily; and not as daily to acknow-

acknowledge and give him thanks for it in publick, every day, as well as private, for by the publick we let the World see we are not ashamed of our Religion.

Should we pray to God every day in the week not once or twice but many times, for Eternal Blessedness and continue to do so with the greatest earnestness, while our life and breath is continued, if but once this Petition at last be granted us, will it not be richly worth our pains and fully requite all that we have done; when thou art therefore setting thy self to thy Devotions imagine that thou heareſt thy Saviour calling to thee, as he did to Martha, *Why art thou so careful?*

Why

Why art thou troubled about many things? One thing is only needful, the saving of thy Soul? dismiss whatsoever may disturb thee, lay aside thy Cares as Mary *did; place thy self at my feet, hear me in my word, that I may hear thee in thy Prayer. Whatever therefore your necessities are fly to Prayer: If Spiritual Bread be wanting, and you hunger and thirst after it, pray and you shall be satisfied; or if the food of your body fails you, and poverty lays hold upon you as an armed man; fall to your prayers again, and be sure that he who hears the young Ravens when they call upon him, will much more hear you who have the honour not only*

to be his Creatures, but his Sons. So the excellency of Prayer is in Opening Heaven to us, from whence all blessings come, and I pray God grant us all to make a good use of these Collections, by Rooting it in our Hearts by Pious Contemplation, and branching it into our life by Virtuous Actions; so that we may all have that unity of Spirit, which intitles us to the gifts and graces of the Spirit, that so praying with one heart and mind as becometh Saints, we may have our Communion in glory among the Just hereafter, and I pray God that he will Vouchsafe us all to come to such a Glory, as we cannot wish to have a greater.

PRE-

PREPARATIONS TO A Holy Life.

Rules to be Obſerved in the Morning.

1. AS ſoon as you open your Eyes, lift them up unto the Hills from whence cometh your help, and begin the work of the day with thankſgiving to God, who hath delivered you from the dangers of the forepaſſed night, refreſhed your weary body

with quiet ſleep, and brought you ſafely to the beginning of another day.

I laid me down and ſlept, and roſe up again, and the Lord ſuſtained me.

2. Conſider, that perhaps many others, no worſe than you, have this Night been hurried from their Beds to the Bar of Judgment, and there received a ſad ſentence of Eternal woe: yet God of his infinite and undeſerved goodneſs hath ſpared you until now, to repent and prepare your accounts.

3. Return him all poſſible thanks and praiſes for this ineſtimable mercy: And commend your ſelf to his grace and protection for the following day, and the reſt of your life: Humbly beſeeching him to continue his mercy and goodneſs to you, in preſerving you from all evils, and ſupplying you with all neceſſaries ſpiritual and temporal; and implore his grace to guide and direct you in all your undertakings and actions, as may moſt con-

duce

duce to the glory of his great Name, and the good of your own Soul.

4. Conſider what ſin or ſins you have more eſpecially been guilty of yeſterday, or ſince the laſt time of your ſolemn Repentance; and reſolve, by the Grace of God aſſiſting you, to avoid thoſe ſins, and all occaſions of them.

5. Conſider what you have to do this day; Reſolve not to ſpend it in idleneſs or evil imployments; and be careful to undertake nothing, in which you cannot with confidence and a good Conſcience deſire the gracious aſſiſtance of God, without which all endeavour and induſtry, all toil and travel is vain and fruitleſs: *Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs.* Eccle. 7. 36.

6. Keep diligent watch over your ſelf in all your ways: And where you find you have gone awry, delay not to return preſently; for the longer you go forward; the farther you

have back again, and the leſs time left for that and the reſt of your journy.

7. Be careful of your precious time, that you do not loſe it in doing nothing, or caſt it away on that which is worſe, for you know not how ſoon you may be called to account for every Idle and ill-ſpent minute.

Reſolve to ſpend this day as that which, for ought you know, may be your laſt; and remember that as the Night, ſo Death draws on every hour, and may perhaps overtake you before Mid-day.

Retire your ſelf, and, humbly kneeling, adore God, and ſay,

Preparatory Prayers before any Prayers.

GIve ear to my Words, O Lord Conſider my meditation, hearken to the voice of my cry, my King and

and my God; for unto thee will I pray. Thou that heareſt the prayer, unto thee ſhall all fleſh come.

Let not my Lord be angry if I, who am but duſt and aſhes, preſume to approach and ſpeak unto thee: O thou that art eaſie to be intreated, and rejoyceſt in doing good, bow down thy gentle ear, and hear me, and have mercy upon me.

Riſe up my ſoul, and ſanctifie my heart and lips, that I may ask thoſe things, which are moſt agreeable to thy holy will.

Let the words of my mouth, and the Meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength and my Redeemer.

O let me hear thy loving kindneſs betimes in the morning; for in thee is my truſt: Shew thou me the way that I ſhould walk in, for I lift up my Soul unto thee.

O hearken unto the voice of my calling, my King, and my God; for unto thee will I make my Prayer.

My voice ſhalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee, and will look up.

But make me to remember, that thou art God, and haſt no pleaſure in wickedneſs, neither ſhall any evil dwell with thee.

Our Father which art, &c.

O Lord open thou my lips,

And my mouth ſhall ſhew forth thy praiſe.

A Morning Prayer.

BLeſſed be thy Holy Name, O Lord, who haſt ſhewed me the light of thy countenance, and haſt delivered me from the darkneſs and dangers of this night, and refreſhed me with quiet ſleep, and raiſed me up again, as it were from the Grave, and reſtored me to life, and the joyful light of another day.

Give me grace to make it a reſurrection to newneſs of life alſo, that I may

may ſpend this day, and all that thou ſhalt yet be pleaſed to add to it, in thy ſervice, to the glory of thy Name, and the good of my own Soul.

O Lord blot out, as a night Miſt, mine iniquities; and ſcatter my ſins, as a morning Cloud. Grant that I may become a Child of light, and of the day; that I may walk ſoberly, chaſtely, and honeſtly, as in the Day. Open thou my eyes that I may ſee; incline my heart that I may effect; and order my ſteps that I may walk, and run in the way of thy commandments; keep me in all my wayes, and defend me from all the dangers and evils of this day: O Lord preſerve my going out and coming in, from this time forth for evermore.

Hold me faſt, and keep me cloſe by thee: Guide me with thy hand: Uphold me when I am falling: Lift me up when I am down: Reduce me when I go aſtray, and hedge in my way, that I find not the path to follow after vanity.

And now, O Lord, I offer up my ſelf a living Sacrifice unto thee; beſeeching thee mercifully and graciouſly to receive me. Cleanſe me from my pollutions, heal all my infirmities, and ſanctifie all the powers and faculties of my ſoul and body to thy ſervice this day; that in all my thoughts, words, and works, I may always have an eye to that ſupream end of my Creation; and ſo order the whole courſe of my life, that I may be alwayes ready and prepared for death, and that ſevere account, which I muſt one day make unto thee, that ſo I may do it with joy and not with ſorrow, and receive that Crown, which thou haſt promiſed to them that perſevere unto the end.

Grant me, gracious Lord, this day modeſty in my countenance, gravity in my behaviour, deliberation in my ſpeech, holineſs in my thoughts, and righteouſneſs in all my actions,

actions. Let thy mercy cleanſe me from my ſins, and let thy Grace bring forth in me the Fruits of everlaſting life.

Give me a waking Spirit, and a diligent Soul, that I may ſeek to know thy will, and when I know it truly, may perform it faithfully, to the honour and Glory of thy ever Bleſſed Name, *Amen.*

A devout Prayer fervently aſpiring after the joys of Heaven: In the Morning.

O Heavenly King, and Lord of Lords, how Glorious is the Throne wherein thou ſitteſt? O heavenly *Jeruſalem*, of thee what is writen? What is ſpoken? what is believed? In thee is that good, that joy, that eye hath not ſeen, ear hath not heard, nor the heart of man cannot comprehend. There is health, without infirmity; liberty without Bon-

dage; Beauty without deformity; Immortality without corruption; aboundance without neceſſity; quietneſs without vexation; ſecurity without fear; Knowledge without errour; fulneſs without loathſomneſs, and joy without heavineſs; and there is everlaſting day, and all of one ſpirit; there is certain ſecuritie and ſecure eternity.

Ariſe up therefore, O my Soul, and advance thy ſelf on high, leave all earthly cares and affairs here beneath, and fly up with the Wings of thy ſpirit, unto that moſt excellent noble Land of Promiſe, and the end of all our deſires: After thee have I long time ſighed and mourned, and ſtill do daily ſigh and mourn, O that I were delivered from the priſon of this frail and miſerable Life, where I do nothing but daily offend thee: O Lord that I were admitted to that moſt happy and immortal life, where I might fully enjoy thee, and amongſt at thine elect eternally laud thee: O

my

my ſweet Lord! When ſhall that deſired day be? when ſhall it be ſaid unto me? Enter into the joys of thy Lord: O how long is the time of my peregrination prolonged? O Lord, I deſire to be diſſolved, and to be with thee, Grant this O Father, through *Jeſus Chriſt* our Lord and Saviour, *Amen.*

A Prayer to God for his Holy Spirit and Grace to pray effectually.

ETernal and moſt merciful Father, we know not of our ſelves, neither can we eaſily underſtand what, or how we ſhould pray as we ought.

But thou art able to do exceedding above all that we can ask or think. Give us the Spirit, O Lord, to help our infirmities, which maketh requeſt for us unto thee, with ſighes which cannot be expreſſed. I lift up mine eyes to thee that dwelleſt in the Heavens. Stir up my heart and

and mind, O Lord, come into me O Spirit of God, that I may come unto thee with heart and Soul, not with Mouth and Lips only. Give us thy Grace, that we may call upon thee as true Worſhippers in Spirit and truth, with the inward intention, without hypocriſie and ambition. Grant that I ask nothing of thee but that which may agree to thy holy will, to thy praiſe and Glory, and to the health of my Soul. Inſpire me alſo with an aſſured hope to obtain theſe things, when I ſhall ask of thy merciful goodneſs with a ſtrong and ſure faith.

Neither let my Prayers, O Lord, preſcribe the time when, and how they ſhould be fulfilled. But let me ſubmit my ſelf to thy holy will in all things with hope, patience, and humility of heart, that I may pray at all times. Thy will be done in Earth, O Lord, as it is in Heaven.

I will wait patiently, O Lord, for thee, that thou may incline unto me

me, and hear my Prayer. Grant us alſo thy Grace, that we preſent not our Supplication before thee for our own righteouſneſs, but for thy great tender mercies, and in the name of thy Son Jeſus Chriſt. In his name, through Faith, we come to the throne of thy Grace, and receiving the ſpirit of adoption, we cry *Abba* Father. Grant this through Jeſus Chriſt our Lord, who is alſo at thy right hand, and maketh requeſt for us, to whom with thee, and thy Holy Spirit, be all laud, and Glory, *Amen.*

A Prayer to be uſed at any time by one alone.

O Lord Jeſus, I give thee my Body, my Soul, my ſubſtance, my fame, my liberty, and my life; diſpoſe of me and all that is mine, as it ſeemeth beſt to thee, and to the Glory of thy bleſſed Name. I am not now mine but thine, therfore claim

claim me as thy right, and love me as thy Child, and keep me as thy charge, and defend me againſt thoſe that would deal injuriouſly with me.

Grant me, O gracious Lord, in what lawful undertaking ſoever, a pure intention of Heart, and a ſtedfaſt regard of thy Glory: Let Chriſt be my pattern, thy Word my rule, and thy Spirit my guide in all that I do. Poſſeſs (I beſeech thee) and raviſh my mind continually with thy Love, and let my delight always be, to be embraced in the Arms of thy protection. My Lord, my God, I beſeech thee to give me patience in troubles, humility in comforts, conſtancy in temptation, and Victory over all my Ghoſtly Enemies. Grant me ſorrow for all my Sins, thankfulneſs for thy Benefits, fear of thy Judgments, love of thy Mercies, and mindfulneſs of thy Preſence: For evermore make me obſervant of my Superiours, courteous to my Inferiours, friendly to my Equals, loving to my friends, and charitable

charitable to my Enemies; make me ready to pleaſure all, and loath to offend any. Give me Chaſteneſs in my Affections, modeſty in my countenance, gravity in my behaviour, deliberation in my ſpeech, Holineſs in my thoughts, and Righteouſneſs in all my ways. Let thy Mercy through Chriſt cleanſe me from the guilt of my tranſgreſſions, and let thy Grace bring forth in me the fruits of Everlaſting life.

Lord let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, ſober without dulneſs, fearing thee without deſperation, and truſting in thee without preſumption. Let me be joyful for nothing but that which pleaſeth thee, nor ſorrowful for any thing but that which doth diſpleaſe thee. Let my labour be my delight which is for thee. Give me an awakning Spirit, and a diligent Soul, that I may ſeek to know thy will; and when I know

it

it truly, I may perform it faithfully, to the honour and glory of thy ever Bleſſed Name; for theſe and for all other needful Mercies, for which thou, O God, wouldſt have me to pray, or to praiſe thee, I continue to ſay as Chriſt our Lord hath taught us, *Our Father which*, &c.

The daily Examination of our Conſcience.

O My *S*oul,

1. HAſt thou given God thanks for the Benefits [*which*] thou haſt received:

2. Haſt thou prayed for [*the aſſiſtance of*] Gods Grace, that thou mayſt know thy ſins and caſt them out.

3. Haſt thou call'd thy ſelf to [*an*] account for the ſins thou haſt committed this preſent day, by thought, word and deed, in every hour ſince thou haſt been awake?

4. Haſt thou begg'd pardon for thy offences, and [*haſt thou*] purpos'd

pos'd through Gods Grace to amend [*them.*] Bleſſed be the holy and undivided Trinity now and for ever, world without end. *Amen.*

A Prayer againſt deſpair.

MAny ſay to my Soul, there is no help for him in his God. But thou Lord art my maintenance, my Glory, and the holder up of my head. O my God, depart not from me in the time of my need, but defend thou me till the ſtorm be over paſt, *Amen.*

Note that one alone may ſay, we, *and* our, *and* us, *as uſually in the Lords prayer, becauſe of the Communion of Saints, ſo that any* Prayer *may be uſed in a Family only to add* we *for* I.

A Morning Prayer, on the Week days you may pray by your ſelf thus.

O Moſt gracious God, and merciful Father, I thine unworthy Servant do here acknowledg, that as I was born in ſin, ſo I have lived in iniquity, and broken thy Righteous Laws in thought word and deed, following too much the deſires of my own will, and not caring, as I ought, to be governed by thy holy word and Spirit; * and am therefore liable to all ſhame and miſery both in this life and that which is to come: But O Heavenly Father, I beſeech thee for the Merits of thy dear Son to forgive me all my ſins, and not to inflict that puniſhment which is due unto me for them. And ſend thy holy Spirit into my heart, which may aſſure me, that thou loveſt me with an unchangeable Love. And let

* *Here thou mayeſt confeſs to God thoſe ſins thou art moſt guilty of.*

let the ſame, thy good Spirit, lead me in the ways of Truth and Righteouſneſs, and Crucifie in me more and more all worldly and Carnal Luſts, * And here, O Lord, from the bottom of my heart, I thank thee for all thy Bleſſings beſtowed upon my Soul or Body. ‖ [Particularly for any meaſure of refreſhment given unto me the Night paſt, and thou haſt brought me ſafe to the Light of another Day. [O Lord, I pray thee continue to be gracious unto me let thy fear be always before my eyes, and thy Grace ſo rule in my heart, that whatever I ſhall think, ſpeak or do, may tend to thy Glory, the good of others, and the peace of my own Conſcience. I now recommend my ſelf, and all my concerns together with all near Relations and thoſe that belong unto me, to thy merci-

* *Here beg ſtrength againſt thoſe ſins thou art eſpecially in danger of*

‖ *Here praiſe God for ſpecial bleſſings concerning thy ſelf or others.*

‖ *Or* [Particularly for the mercies of the day paſt] *and it will be a prayer for the Evening.*

merciful direction and protection, intreating thee to keep us from all evil, and to give a bleſſing to all our honeſt and lawful Endeavours, and to make all thy Providences towards us to work together for our good.

Bleſs O Lord, the Kings Majeſty and all the Royal Family, with all inferiour Magiſtrates under him: Bleſs the Biſhops and Paſtors of the Church, Comfort all that are ſick and comfortleſs. And, O Lord, keep me in in a continual readineſs by faith and Repentance for my laſt end, that whether I live or die, I may be thine accepted of thee through Chriſt Jeſus my only Saviour in whoſe prevailing Name, I ſue for theſe and all other needful Graces and Mercies, and continue to pray unto thee, as he himſelf hath taught me, ſaying, *Our Father*, &c.

OF PRAYER.

AS Religion is the Life of the Soul, ſo Prayer is the Soul of Religion, and the Breath by which it lives and moves, without which it is ſtifled up and dies.

It is a piece of Service, as moſt acceptable to God, ſo moſt uſeful to us; for as in it we make our daily acknowledgement, and do homage as it were to the great King, ſo in it we have continual acceſs into his High Court to offer up our Petitions to him, to make known our wants, and implore his gracious relief (for) he hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, *But to do Juſtly and to love Mercy and to walk Humbly with thy God,*

The ſeveral Sorts or parts of pray-

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er are by the Apoſtle reduced t
theſe four Heads,

Supplication.
Prayer.
Interceſſion.
Thankſgiving.

1. Supplication is the confeſſin
of ſins, and imploring pardon, an
reconciliation with God.

2. Prayer is the petitioning for ſup
ply of all good things, Spiritua
and Temporal, which we have nee
or uſe of, for our Souls or bodie

3. Interceſſion is the praying fo
others, as well as our ſelves, exten
ding to all ſorts and ſtates of men i
the World.

4. Thankſgiving is the returnin
of praiſe to God for all his Mer
cies and Bleſſings beſtowed on us.

Therefore,

1. In this, as in all other things
before you begin, ſit down, and con
ſider with your ſelf what you are a
bout to do, and reſolve, that to mak
any addreſs to God, without a reſo
lution

lution, at leaſt, to ſet your ſelf heartily to his Service, is not only fruitleſs, but hurtful, and that which will turn your very Prayer into ſin, for to hope for any favour at his hands, and yet continue in your ſinful courſe, is to make him ſuch an one as your ſelf. Remember your own meanneſs, and the Majeſty of him to whom you ſpeak, that he is the great King ſitting in Heaven, and you a poor Worm creeping on the Earth, conſider how unworthy you are to receive the leaſt favor from him, whom you have ſo often and ſo highly provoked in deſpight of his continual Mercies to you. Conſider how great a favour and benefit you enjoy in this liberty of approaching and ſpeaking to God. Be ſober and moderate in your Petitions, regulating and ſubmitting your deſires, both for the Matter, and Manner, and Meaſure, and Seaſon to his Wiſdom and Will. Remember that he is a Spirit, and ſees into the heart, and therefore not only your

your words and behaviour, but alſo your thoughts and imaginations muſt be ſuch as may not offend his pure eyes. Let your praying be rather frequent than long, that the tediouſneſs of many words may not weary and dull the Devotion of your mind. Recollect and take up your thoughts from the World and worldly things, that they may be wholly intent upon the buſineſs you are about.

And this you may do by a ſhort Meditation before Prayers in the Morning, or at any other time.

Before thou prayeſt, prepare thy ſelf, and be not as one that tempts the Lord. *Eccluſ.* 18. 23. And let firſt preparation be made in the heart, that thou mayſt (with thoſe in *Jer.*) *Lift up thy Heart together with thy Hand to God in the Heavens*: For Prayer is too great a buſineſs to be committed only to the Tongue: Nor can we expect, that he which calls for the heart, and directs us to ſeek him

him *with all the heart and with all the Soul*, will be any thing moved with the ſound of our Lips, when the heart is ſilent; or that he will be found of thoſe that ſeek him careleſly. Such as thoſe in *Iſay.* 29. *That draw nigh to God with their Mouths, and Honour him with their Lips, but their heart is far from him*, of whom our Saviour ſaith, that they Worſhip him in vain.

What ſaith the Royal Prophet, that had beſt skill in Praying, *If I incline to wickedneſs with my heart, the Lord will not hear me*, Pſal. 66. 16. And the reaſon of it we may have in his own words elſewhere, *for the eyes of the Lord are over the righteous, and his Ear are open unto their Prayers. But the face of the Lord is againſt them that do evil.*

The Wiſeſt of Kings doth but comment upon thoſe his Fathers words, when he tells us, that *a good man obtains favour of the Lord, but the Prayer of the Wicked is an abomi-*

nation to the Lord, but he that ſets himſelf to ſerve the Lord, ſhall be accepted with favour, and his Prayers ſhall reach the Clouds. And the Prophet *Micah* out of the higheſt Oracle, (Micah 66. v. 8.) *He hath ſhewed thee, O Man, what is good: And what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God.*

He that, in his own opinion of himſelf, placeth himſelf loweſt, as a Worm and no man; he that deſcends ſo far into the thoughts of his own vileneſs, that he ſees his Soul ready to cleave to the duſt, and his body ſo deſpicable, that he thinks it worthy to be trode upon; His petition is not unlikely to be look'd upon in the firſt place, and himſelf preferred before all thoſe, that expected to have an Anſwer before him. I ſay not this without ſome reaſon, for then we have the beſt foundation to build high, when we are at the bottom of Humility. And if

we will hear what God himſelf ſaith of this kind of addreſs to him, we will eaſily believe, that as he *which exalts himſelf will be abaſed*, (according to the degree of his ſelf exaltation) ſo he that *humbles himſelf will be exalted*, according to the meaſure of his humiliation. So far ſhall we be from doubting, that when we are moſt out of conceit with our own valuations God reſpects us moſt, when we are placed by our ſelves ſo low that we think, we cannot go lower, ſo nothing is ſo ſure, as that we ſhall riſe.

To learn this excellent Leſſon ſhall we be taught by God himſelf, and hear how he expreſſeth it in his holy Word, *Upon whom ſhall I look, but upon him that is of a contrite Spirit, and trembles at my word. A troubled Spirit is a Sacrifice to God, a broken, and contrite heart he will not deſpiſe. The Lord is nigh unto them, that are of a contrite heart, and will ſave ſuch as be of an humble ſpirit*, Pſal. 34. 17.

King *Hezekiah* found this true, a
well as *David*, in that ready answe
from God, *I have heard thy prayer*
I have seen thy tears. So did *Daniel*
in the Angels report, that from th
first day, that he set his heart to un-
derstand and chasten himself befor
God, his words were heard. And
so will all others that make tryal o
Gods infinite mercy.

But beside that sad way of Humi-
liation, we have another more chear-
ful way of promoting our Prayers
We may take it from holy *David*, a
man after Gods own heart, that had
made great use of it.

How dear and sweet the very
mention of God, or his Holy Word
or any thing of his, was to *David*
tongue, and heart, he hath suffici-
ently expressed in many Psalms, es-
pecially in the 119. and 145. the
later so highly esteemed by the Jews
that *R. Kimchi* tells us, the *Rab-*
bines had a saying, *that whosoever*
heartily recited the 145. Psal. *thric*

a day, needed not doubt of his eternal felicity. As if they thought it the beſt *Pſalm* to increaſe the Love of God in us, and ſo to fit us for the Beatifical Viſion, and the heavenly Quire above. Pſal. 37. 4. *Delight thy ſelf in the Lord, and he will give thee thy hearts deſire.* Which is made good in another *Pſalm* that ſpeaks in the perſon of God, *Becauſe he hath ſet his love upon me, therefore will I deliver him. He ſhall call upon me and I will hear him.*

Now though this be the reward of Divine Love, yet it were a ſhame that we ſhould need much to be incited to it, to love him whoſe creatures we are, and on whoſe mercy and goodneſs depends all our felicity.

Prepara-

Preparation to a Holy Life.

YOu muſt firmly believe that the chiefeſt Devotion conſiſteth in practice of Vertues, without which there is neither ſolid piety, nor hope of Salvation.

Paradiſe holds none but Bleſſed Souls, and Hell the wretched: But the world wherein we live hath many kinds of Merchants: Some traffick with *Babylon*, others with *Sion*: ſome, through their ill trading and diſorderly Carriage go on inſenſibly to the laſt miſery, which is a baniſhment from the Life of God, into an eternity of puniſhment. Others go on in a ſtrait line to the firſt and ſoveraign happineſs, which is the viſion, fruition, and poſſeſſion of God in an eternity of inexplicable joy.

The firſt and continual ſtudy of man ought to be man himſelf; to behold what he was, what he is, and what

what he ſhall be; what he was, nothing; what he is, a reaſonable creature; what he ſhall be, a Gueſt either of Paradiſe or of Hell, of eternal happineſs, or of everlaſting miſery; what he is by nature, a Maſterpiece in which there are a thouſand ſeveral motions, a Body framed with admirable Architecture, a Soul endowed with Underſtanding, Reaſon, Wit, Judgment, Will, Memory, Imagination, and opinion: This Soul in the mean time ſeeth her paſſions about her like an infinite company of Dogs barking at her happineſs, and offering on every ſide to ſeize upon her with their Teeth.

Love fools her, Ambition racks her, Covetouſneſs ruſts her, Luſt enflames her, Hope tickles her, Pleaſure melts her, Deſpair depreſſes her, Anger burns her, Hatred ſowres her, Envy gnaws her, Jealouſies prick her, Revenge exaſperates her, Cruelty hardens her, Fear freezes her, and ſorrow conſumes her.

This poor Soul (ſhut up in the Body, like a Bird of Paradiſe in a Cage) is quite amazed to ſee herſelf aſſailed by all this mutinous multitude; and although ſhe holds in her hand the Scepter of Government, yet ſhe often ſuffers her ſelf to be deceived, raviſhed, and dragged into a miſerable ſlavery.

Conſider alſo what man is by ſin, vanity, weakneſs, inconſtancy, miſery, and curſe: What he is made by Grace; a Child of Light, an earthly Angel, Son by adoption to the heavenly Father, Brother and Coheir with Jeſus Chriſt, a Veſſel of election, the Temple of the Holy Ghoſt.

Conſider alſo what we may be by Glory; and inhabitant of Heaven, beholding then thoſe Stars under his feet which are now over his head; feaſted with the ſight of God his beginning, his end, his true only and original happineſs.

If the Glorious Manſions of the Heaven with all its ſplendid Equi-

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page, be worth the purchaſing, let us abate our ſelves ſo much of our preſent enjoyments at this time of the year; for our Church of *England* has Commanded it: Let us pay him *primitias*, the Service of our youth, now in this Spring of the year, let it not then be a lame or disjoynted on, leſt we be put by, as thoſe Maimed perſons in the old Law, from ſerving at the Sanctuary; but ſuch vivid, ſuch Heroick Services as will not ſhame the giver, nor cauſe God to withdraw his hands from deſigning them a favourable acceptance.

This will forward our journy to the New *Jeruſalem*, a City that hath all peace, all Joy: Where there is no leading into Captivity, nor crying in her Streets; a City of pure Gold, and the Walls of *Jaſper*; a City that hath no need of the Sun, neither of the Moon to ſhine in it, for the Glory of God doth light it, where we ſhall not forget him; for we ſhall ſing Allelujahs to him; for

we ſhall have ſuch glorified bodies, as to ſee him face to face without a flaming buſh to interpoſe, without meaner objects than Saints, Angels, Cherubims, and Seraphims. Let us on the other ſide to, Conſider the ſtate of this preſent Life; a true dream, which hath only the diſturbances, but never the reſt of Sleep, for the happieſt here may number their years, but not their cares; we live in a world extreamly corrupt, of which may be ſaid, it is a *Monſter*, whoſe underſtanding is a Pit of darkneſs; his reaſon a *Shop* of malice; his Will a Hell, where thouſands of Paſſions outragiouſly infeſt him; his eyes are two Conduit-pipes of Fire, out of which fly ſparkles of Concupiſcence, his Tongue an Inſtrument of curſing; his face a painted Hypocriſie; his body a ſpunge full of filth; he owns no faith, but infidelity; no Lord, but his paſſion; no God but his belly; what content can there be in living with ſuch a Monſter.

If there are any pleaſures in this life, they do nothing but overflow the heart ſlightly with a little ſuperficial delectation. Sadneſs dives into the bottom of our Souls, and when it is there, you wuld think it hath leaden feet, never to go thence; but pleaſure doth only tickle us in the outſide of the Skin, and then all thoſe ſweet waters run down with haſte, to diſcharge themſelves into the Sea of bitterneſs. For this reaſon Saint *Auguſtine* ſaid, when any ptoſperity preſented it ſelf before his eyes, he durſt not touch it; he beheld pleaſure as a wandring Bird, that would deceive him, and fly away as ſoon as he ſhould offer to lay hold of it, for pleaſures are begot in the ſenſe, and like abortives die in their birth: Their deſires are full of diſquiet; their acceſs of violent, forced and turbulent commotions; their ſatiety is ſeaſoned with ſhame and repentance; they paſs away as ſoon as they have wearied out the body, and leave

it

it like a bunch of Grapes, whoſe juice hath been preſſed out, as ſaith Saint *Bernard.* They ſtretch themſelves out at full length to much purpoſe, when they muſt end with this Life; and it is great chance if even during life they prove not executioners to him that entertains them, I ſee no *greater pleaſure in this World, then the contempt of Pleaſure*, ſaith *Tertullian.*

He that conſumeth his time in pleaſures, and let ſlide away this golden time of harveſt, which this time of the year preſents to us, if paſſed away without ſome good acts of Piety this World will furniſh us with nothing, but ſorrow for having done ill, what then remains, but to ſay with that miſerable King, who gave away his Scepter for a Glaſs of Water; *alaſs! muſt I for ſo ſhort a pleaſure looſe ſo great a Kingdom.*

Sin always carrieth ſorrow behind it, but not always true Repentance; it is an extraordinary favour from God

God to have time to bewail the offences of our life past, now is the time, to take that time by the foretop; for many are sent into the other World without once thinking of their departure, and some think of it at their death with many tears, but not one good act of Repentance, they weep for their Sins, which forsake them, and not for God whom they have lost. True contrition is a hard Work, how can he obtain it who hath ever falsified it.

Let us all in the fear of God, endeavour by timely and true Repentance to escape the Wrath to come knowing the Terrours of the Lord: Let us perswade our selves to this Duty: Let us not baffle all the methods of his Grace: Have we no passion upon which God can work? Are not his Threatnings dreadful? Have we no fear in us? Have we lost the use of the Natural Principle of self-preservation, when it is applied to our greatest danger? Are Eternal Hap-

Happineſs and Miſery, Words only? Do they not ſignifie things of greateſt Importenance, and yet do they make no impreſſion upon our hard hearts? Sure then they are not to be ſoftned, except in the Lake of Fire and Brimſtone. No, rather, O merciful God, take them out of our Breaſts, and into their room put hearts of fleſh. Muſt we needs ſin on though we be damned for it? What is it that makes ſin ſo dear to us? We have been told by one whom we ought to believe, that it were much better for us to go into Heaven with an Eye plucked out, with the loſs of a right hand, or a foot cut off, than to carry a whole Body into Hell: Yes; but we ſin for fear. How! Do we fear them, who can kill the Body (If they be permitted from above), but after that can do no more, and not dread him who can caſt both Body and Soul into Hell? *It is a dreadful thing to fall into the hands of the living God.*

Rules

Rules of Directions for a Holy Life.

IN the Duties of Gods Worſhip, affect thy Soul with a rais'd apprehenſion of Gods Sacred preſence, and an awful fear of his Divine Majeſty; ſo mighty in power, ſo excellent in purity, his perfections infinite, his preſence glorious: For this, this is the main reaſon why the Elect Angels and bleſſed Saints are ſo fixt in their thoughts, ſo intent in their ſervice, not liable to any the leaſt wanderings, even becauſe their thoughts, their hearts, their whole ſelves are concentred in an Heavenly contemplation of the Majeſty, Purity, and Holineſs of Gods infinite Eſſence,

Keep thy Faith fixt upon Chriſts mediation, eſpecially in the cloſe of thy Devotions; beholding his incenſe

cenſe when thou offers thy Sacrifice; and though diſtractions have drawn thee from thy ſelf, yet let not diſtruſt drive the from thy Jeſus: But remember when vain thoughts have taken off thy minds attention in Gods Service, then to breath forth ſome ſecret ſighs, and ſend them up to God as the winged Meſſengers of thy Souls deſires, which ſhall certainly have their audience and acceptance too at the Throne of Grace, when their acceſs is from the hand of Chriſt. It may be God ſuffers thy Thoughts to be looſe, that thy faith may be fixt; wherefore, by how much Satan is the more buſie to diſtract thy thoughts, by ſo much be thou the more zealous to quicken thy Devotions; not being diſcouraged by any difficulties, from the ſincere, though weak performance of thy holy Duties; eſpecially, cloſing ſtill with an Eye of faith fixt upon Chriſt in his interceſſion. And when Satan ſees his ſuggeſtions help to increaſe the flame, not put out

out the fire of thy devout zeal, he will then in policy withdraw the temptation, which in malice he hath continued, to withdraw thee from thy God, thy Jesus, and thy Devotion.

You are no little way on your Journey to a holy Life, when you have gone this path: This good intention, which you take to advance to eternity, will imprint daily in your thoughts an eternal God, an eternal Paradise, an everlasting Hell, an everlasting Life; and if any temporal Pleasure, or opportunity to commit a sin were offered, you would say as *Demosthenes* the Orator did of the beautiful *Lais*, when he was asked an excessive sum of mony to behold her, *I will not buy repentance so dear.* I am not so ill a Merchant, as to sell the eternal for the temporal.

Beware of that great subtlety of Satans casting in good thoughts on purpose by that bait to draw us from our present Duties: Thoughts unseasonably offer'd, though ne'r so seemingly

ingly holy, are not to be entertain'd, like one out of his way tho ne'r ſo ſwift: Such are thoughts not ſutable and ſeaſonable to the duty in hand, though ne'r ſo pious and good; they are diſorderly, wandring, and deſtructive; deſtructive of comfort, if not of grace. For Satans ſubtlety takes advantage at our Folly: We think, becauſe the thoughts are good, therefore we muſt not repel them; but when they are entred to divert the heart from the preſent ſervice, then are vain and vile thoughts too let looſe upon the mind, and the Soul becomes ſurpriſed with amaze of diſtraction. To inſtance; Suppoſe ſomething we have read in a book, or heard of a Sermon, or received by conference, ſuppoſe this come into the mind, when buſied by prayer: it being ſome good motion, how does it find a ready acceptance; whereas it is indeed like a perſon of beſt repute ſent before, to beſpeak admiſſion, and procure reception for worſe com-

company after, wherefore, in Prayer or any other holy ſervice, what thoughts are not praying thoughts, helps to devotions, and proper to the preſent Duty, ſhut them out of doors; they are not motions from Gods Spirit, but Snares from the evil ſpirit; and know them by this, that when we have ended our Prayers, and are ready then to bid them welcome, they are not to be found; they are withdrawn when it is a fit time to give them entertainment. By this it appears, Satan had a deſign to take off from Duty, rather then the Holy Spirits purpoſe and intention to affect the mind.

Put thy ſelf in order, as a ſure means to regulate thy thoughts in their inordinacy, with *David*, when thou awakeſt, be ſtill with God; let thy firſt flight be to Heaven, thy Soul fixt upon God in his Attributes, his promiſes, and his Graces: This will ſeaſon thee for the day, and happily make thy heart taſte of the Lords goodneſs;

goodneſs; yea like ſomthing ſolid upon the ſtomach, which keeps out windineſs, ſuch are early thoughts of Holineſs to the heart, to keep out vanity. Beſides there is a ſecret diſpoſition in men, like that ſordid ſuperſtition in the *Egyptians*, who did Worſhip that for their God all day, which they firſt ſet eye on in the Morning; thus is it with the Idols of Mens hearts, commonly that they moſt dote on, if not adore, which they firſt entertain into their minds in their Morning Meditations, wherefore there is no ſurer rule of Godlineſs, then to begin with God. So let us be watchful to walk with him: And if we keep this watch ſtrict upon our ways, vagrant thoughts will not be ſo ready to meet, or to follow us, much leſs to haunt our houſes, or keep their randevous in our hearts, if we ſtrictly examine them, and their paſs, and finding them idle and unprofitable, we give them their correction ſend them packing; this will weary and

and wear them away in time; but if thou be remiſs and careleſs, pleaſing thy ſelf for the day with vain curioſities, or encumbring thy mind with perplexing cares, no wonder if thy thoughts become looſe and licentious, when thou applieſt thy ſelf to thy wonted Devotions. Indeed, if we would not have the Birds to flutter about our Sacrifices, we muſt be careful of this, that we do not diſturb their Neſts. And thus if we would not have vain thoughts to crowd in upon our hearts and diſtract our holy ſervices, we muſt be ſure not to engage our ſelves too actively in worldly affairs, or too buſily in prying curioſities, for it is no wonder, if he, who hath a crowd of worldly buſineſs, or nice notions in his head, doth find a crowd of earthly thoughts, and vain imaginations in his prayers. An heart overcharg'd with cares or curioſities, is as unfit for Devotion, as when ſtuft with ſurfeiting and drunkenneſs. Whatſoever

ſoever is the duty of thy calling, do it with diligence: For ſurely the main end of Gods employing men in Vocations, is to buſie their thoughts, which are ever reſtleſs and in motion, that they may be innocently entertain'd, finding themſelves work in the vacation of their minds from Gods holy Worſhip. Indeed our natures are too weak, to be held always intent upon holy Duties; and therefore Gods Worſhip hath it neceſſery intermiſſions, in which intermiſſions the works of our Calling are ordain'd for the keeping our minds innocent in their thoughts, and renewed in their vigor for his more holy ſervice. Here then (O thou afflicted Soul!) Who complaineſt of the ſecret trouble and vexing importunity of thy vain thoughts, here thou haſt thy Grounds of Comfort, and Rules of Direction; God gives thee his Spirit of Grace and Truth, to order thy practice and Adminiſter thee Conſolation, through Jeſus Chriſt our Lord.

Rules

Rules of Direction for Repentance; *And the neceſſity of it.*

1 CHange of Mind as to what is paſt.

2. Humble Confeſſion of our Sin.

1. By our Sorrow. 2. By our Shame. 3. By our Repentance. 4. Earneſt Prayer for Pardon. 5. Better Care for the Future.

And theſe I ſhall explain, as Holy Writ, and the practice of Gods Church do direct.

1. He which repents muſt begin with a ſevere condemnation of his former courſe of Life; for how can he repent of what he hath done, who doth not condemn it as wicked?

2. Humble Confeſſion of Sin: Which is both required in many places of Scripture, and appears to have been the practice of Penitents: *He which*

which confeſſeth and forſaketh finds mercy — If we confeſs our ſins, he is faithful — It is meet to be ſaid unto God I have ſinned — He can never hope for pardon, who will not confeſs his ſin. Let us therefore at this time make our Confeſſions, having in our Souls a great Sorrow for having offended ſo good a God, and a great diſpleaſure againſt ourſelves for our diſobedience. O let it be a godly ſorrow, or ſorrow according to God, which he doth require, and will accept if it be ſincere, according to the nature of the ſin committed. It is fit that he, who hath ſinned, ſhould be grieved, when he conſiders what he hath done, and the Scripture calls true Repentance a broken heart, a contrite Spirit. And true Penitents uſually expreſſed their ſorrow in tears, which *David* is ſaid *to water his Couch* — and Saint *Peter*, upon conſideration of his grand ſin, is ſaid to have gone forth of the Company and to have *wept bitterly*. He which truly

truly conſiders what it is to have ſinned, would, if he could, waſh away the ſtain with tears of blood. When the weight of the ſins of others began to ſit cloſe and heavy upon our Saviours ſhoulders, it put him into ſuch an Agony, that it made clammy drops of thick ſweat, like viſcous blood, trickle from his Body to the ground.

Therefore Penitents of old, to expreſs their due grief, uſed to gird themſelves with Sackcloath, and ſit in Aſhes: For anciently in great mournings, it was the cuſtom to put on Sackcloath, to cover their heads with Aſhes, and ſit in the Duſt. As we ſee in the ſtory of the King of *Niniveh*, in that great affliction of Soul which ſurprized him upon *Jonah*'s denunciation of wrath againſt him and his people; to this alſo they joyned faſting, acknowledging, that by reaſon of their ſins, they were not worthy to eat, and ſo not to live; and when they did ſo, were ſaid to

afflict their Souls : For true Penitents have, as the Apoſtle obſerves in the *Corinthians*, indignation against their ſins, and revenge upon themſelves for committing them. It is enough to amaze careleſs Souls to read it as it is deſcribed by *Tertullian* and Saint *Gregory Nazianzen*, how Penitents lay proſtrate at the Church doors in Sackcloath, and Aſhes, and Horrour ; intreating the whole Fraternity, begging the Prayers of Presbyters and Widows, taking hold of the Garments and knees of ſuch as entred into the Church, kiſſing their footſteps, as well as the Chains of Martyrs in Priſons, with bare knees and wet eyes, beſeeching their Prayers for their pardon.

And though the bad ſinners of our times poſſibly think them fooliſh in ſo great expreſſions of ſorrow, yet I doubt, when things come to be determined before the Great Tribunal of Chriſt, that they will be judged ſottiſh for their vain Cenſure ; and

that want of great grief for their ſins, will not then be eſteemed courage, but ſearedneſs of Conſcience. He is moſt miſerable, who ſins and repents not; and his ſorrow will do him little good, which doth not wound ſin to the heart, which doth not ſmite through, and cut in pieces the roots of diſobedience, which are deep planted in a hard heart.

For pardon is not to be had, no nor repentance, when we will. He who is ſo gracious, that he pleaſeth to pardon, when we truly repent, hath not promiſed we ſhall have grace to repent when we pleaſe. We are adviſed in holy Writ, *to ſeek the Lord whilſt he may be found*; and when that is we are told, *I love them that love me, and thoſe that ſeek me early ſhall find me.*

This is that ſaying of Saint *Paul*, *Heb.* the 12. 14, 15. *Follow peace with all men; and holineſs, without which no man ſhall ſee the Lord; Looking diligently, leaſt any man fail*

of the grace of God, leſt any root of bitterneſs ſpringing up trouble you; plainly ſaying, that unleſs we purſue the ſtate of Holineſs and Chriſtian Communion, into which we were baptized, when we received the grace of God, we ſhall fail of the ſtate of Grace, and never come to ſee the glories of the Lord. And a little before, *Let us draw near with a true heart in full aſſurance of Faith, having our hearts ſprinkled from an evil Conſcience, and our bodies waſhed with pure water.* So that all our hopes of Bleſſedneſs, relying upon the Covenant made with God in Jeſus Chriſt, are aſcertained upon us, by holding faſt that profeſſion, by retaining our hearts ſtill ſprinkled from an evil Conſcience, by following peace with all men, and holineſs; for by not failing of the grace of God, we ſhall not fail of our hopes, the mighty price of our high calling; but without all this we ſhall never ſee the face of God.

When

When our Saviour healed the Paralytick, S. *John* the 5. 14. he bad him *ſin no more*; and knowing by his Divine Wiſdom what he had done thirty eight years before, which occaſioned his weakneſs. bid him take heed of doing any ſuch thing again; aſſuring him if he did, that he ſhould be worſe puniſhed, as a contemner of the pardon now beſtowed. So when the ſame merciful Jeſus forgave a very bad Woman a ſin great enough, he diſmiſſed her not careleſly, but with this ſevere injunction added, that ſhe ſhould make her Repentance ſincere by *ſinning no more.* He did not ſay, go, go, thy Accuſers are as bad as thy ſelf, live as thou wilt, I accept thy Repentance, I will ſave thee from puniſhment now and hereafter: No; but charge her to be ſincere in her Repentance, and as a Teſtimony of it, to *ſin no more*; by theſe inſtances we may ſee what our Saviour takes for a proof of ſincerity, and if it ſeems

that he expects it of all, for he prescribed that same Method without alteration to both.

A sincere penitent is one that knows sin to be so base a thing, that nothing but infinite Goodness can forgive it; and is so sensible of the vile stain which it leaves upon his soul, that he would, if he could, wash it off with Tears of Blood; and can he easily go and commit it again? He is convinced that the same wickedness and danger is in it, though set off with an agreeable Tentation, as was before in it, when his Conscience was gall'd with reflexion upon the commission of it; and knows that he hath as much need to sin no more, after he hath repented of it, as he had to Vow he would not when he did repent. Can Damnation be made plausible in any dress? Will any man drink poison, because he sees it sweetned with a great quantity of Sugar? To every Christian it is enjoyned that they

they be perfect; that is, according to the meaſure of every one, which perfection conſiſts in doing our endeavour. He that does not do that, muſt never hope to be accepted, becauſe he refuſes to ſerve God by ſomthing that is in his power. But he that does that, is ſure that God will not refuſe it, becauſe we cannot be dealt withal upon any other account, but by the meaſures of what is in our power; and for what is not, we cannot take care.

To do our endeavour, or our beſt, is not to be underſtood equally in all the periods of our life, according to the work or effect it ſelf, nor according to our natural powers, but it is accounted for by the general meaſures and great periods of our life. A Man cannot pray always with equal intention, nor give the ſame alms, nor equally mourn with ſharpneſs for his ſins, but God having appointed for every duty proper ſeaſons and ſolemnites, hath declared; that he does his

beſt. who heartily endeavours to d
the duty in its proper ſeaſon: But
were well we would remember tha
he that did a good act to day, can d
the ſame to morrow in the ſame cir-
cumſtances; and he that yeſterday
fought a noble battel, and reſiſted va-
liantly, can upon the ſame terms con-
tend as manfully every day, if he
will conſider and watch. And tho
it will never be, that men will al-
ways do as well as at ſome times, yet
when at any time they commit a ſin,
it is not becauſe they could not, but
becauſe they would not help it.
Our ſins, the body of ſin, the ſpirit
of uncleanneſs, the old man muſt be
aboliſhed, mortified, crucified, bu-
ried; our ſins muſt be laid away, we
muſt hate the garment ſpotted with
the fleſh, and our garments muſt be
whitened in the blood of the Lamb;
our hearts muſt be purged from an
evil Conſcience, purified as God is
pure, that is, as Saint *Paul* expreſſes
it, from all filthineſs of the fleſh and
ſpirit,

ſpirit, denying or renouncing all ungodlineſs and worldly luſts.

And then as the Antitheſis or conſequent of this is, when we have laid away our ſin, and renounced ungodlineſs; *we muſt live Godly, righteouſly, and ſoberly in this preſent world*; we muſt not live either to the world, or to our ſelves, but to Chriſt. Our manner of life muſt be wholly differing from our former vanities, ſo that the life which we now live in the fleſh, we muſt live by the faith of the Son of God, that is, according to his Laws, and moſt holy Diſcipline.

This is preſſed earneſtly upon us by thoſe many precepts of obedience, to God, to Chriſt, to the holy Goſpel, to the Truth, to the Doctrine of faith, of doing good, doing righteouſneſs, doing the truth, ſerving in the newneſs of the Spirit, giving our members up as ſervants of righteouſneſs unto holineſs, being holy in all converſation, fol-

lowing after peace with all men, and Holineſs, being followers of good Works, providing things honeſt in the ſight of God and men, abhorring evil, and cleaving to that which is good, perfecting holineſs in the fear of God, to be perfect in every good Work, being filled with the fruits of righteouſneſs, being fruitful in every good work, and increaſing in the Knowledge of God; abounding in the Work of the Lord.

To the ſame purpoſe is it, that we are commanded to live in Chriſt, and unto God, that is to live according to their Will, and by their rule, and to their Glory, and in their fear and love, called by *Saint Paul* to live in the faith of the Son of God, to be followers of Chriſt, and of God, to dwell in Chriſt, and to abide in him; to walk according to the Commandements of God, in good works in truth, according to the Spirit, *He that doth them, and teaches them, ſhall be great in the Kingdom of Heaven,*

and

and why do you call me Lord, Lord, and do not the things I ſay to you; and ye are my Friends if ye do what I command you. We muſt not only be called Chriſtians but be ſo; for not to be called but to be ſo, brings us to felicity: That is ſince the life of a Chriſtian is the Life of Repentance, whoſe work it is, for ever to contend againſt ſin, a living to Chriſt; he that thinks his Repentance can have another definition, or is compleated in any other, or in fewer parts, muſt be of another Religion then is taught by Chriſt and his holy Apoſtles. That is the Faith of the Son of God, this is that ſtate of excellent things which he purchaſed with his Blood: And as there is no other Name under Heaven, ſo there is no other Faith, no other Repentance whereby we can be ſaved.

A Prayer for Union amongſt our Selves for a Family.

Bleſſed Jeſu, our Saviour and our Peace; who didſt ſhed thy precious Blood upon the Croſs, that thou might'ſt aboliſh, and deſtroy all Enmity among men: And reconcile them in one Body unto God, look down in much Pity and Compaſſion upon this diſtreſſed Church and Nation; Whoſe bleed ng wounds, occaſion'd by the lamentable diviſions that are among us, cry aloud for thy ſpeedy help and ſaving Relief. Stir up we beſeech thee, every Soul of us, carefully (as becomes ſincere Chriſtians) to root out of our hearts all pride and vain-glory, all wrath, and bitterneſs, all Hatred and Malice, and Deſire of Revenge, and whatſoever it is, that may any way exaſperate our minds, or hinder us from diſcerning the things that belong unto

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our peace; And by the power of thy holy ſpirit of peace, diſpoſe all our hearts to ſuch meekneſs of Wiſdom, and lowlineſs of mind, ſuch calm, and deliberate long ſuffering, and forbearance of one another in love, with ſuch due eſteem of thoſe, whom thou haſt ſet over us to watch for our Souls, as may turn the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers that ſo we may become a ready people prepar'd to live in peace, and the God of peace may be with us. To this end, give us all Grace; O Lord, ſeriouſly to lay to heart, not only the great Dangers we are in at preſent by theſe our unhappy diviſions; but alſo the great obligations to this Godly Union, and Concord, which lie upon us; that as there is but one Body, and one Spirit, and one Hope of our Callings; one Lord, one Faith, one Baptiſm, one God, and Father of all; ſo we may hence forth be all of one heart, and of one Soul, cloſe-

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ly united in one holy bond of truth and peace, of Faith and Charity, and may with one mind, and one Mouth glorifie thee, O Lord, the Prince of Peace, who with thy bleſſed Father in the Unity of the holy Spirit, liveſt, and reigneſt ever one God World without end, *Amen.*

Rules to be obſerved in the Evening.

1. AS you began, ſo end the day with God, in thanks and praiſe that he hath graciouſly preſerved you hitherto; and in prayer to him that he will vouchſafe ſtill to continue his mercy and protection to you.

2. When darkneſs draweth near, we beſeech thy Divine Majeſty to gather unto him our hearts, oppreſſed with ſin, and diſtracted by ſo great diverſity of actions; to cleanſe them, and to direct them in the way of

of Eternity; that when we ſhall be deprived of this temporal light, we may make a ſweet retreat into the boſom of God, who is the fountain of intellectual light; and that having finiſhed our life, as we have ended this preſent day, we may receive the price of Beatitude.

3. The Evening of the day is now come upon you, and for ought you know, the end of your life may be as nigh at hand, when you ſhall be called to account how you have ſpent your time here; begin therefore with your ſelf before hand. Thus when you have done with the World, and all buſineſs and Company, and are retired to your privacy and quiet, ſit down and call your ſelf to a ſtrict account how you have ſpent this day; what you have done, what you have left undone, what good you have neglected, what evil you have committed. Where you perceive you have done well, give thanks to God, and aſcribe it, and

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all the honour of it to him alone, who hath inabled you to perform it, working in you both to Will and to do. And where you have omitted your duty, or otherwiſe done ill, confeſs and humble your ſelf before him, and earneſtly deſire pardon and reconciliation. If you have wronged or offended any one this day, deſire God to forgive you, and reſolve to make ſatisfaction: If any one have wronged or offended you, freely forgive them, and deſire God to confirm your pardon by adding his. For, how can he ſleep at quiet that is not at peace with God, and in Charity with the World? And conſider, that if this be done conſtantly and ſincerely every night, whenſoever it ſhall pleaſe God to call you to judgment, you will have but one day to anſwer for.

The Son of man cometh as a thief in the Night, at an hour when you are not aware; be careful that he may find you watching, and imploy-

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ed about his Service, for, *Bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing.*

This is the the time which I will preſent my ſelf, which is my reaſonable ſervice, a living Sacrifice, Holy, acceptable to God: I owe him my being, action and poſſeſſions, and if they be but ſuch, as may pleaſe my Lord and Maſter, I ſhall think my ſelf a happy Tenant and Servant, but how can I be ſuch, that am a ſinner? and how can my actions pleaſe him, being vicious? I know how to preſent him both with his approbation. I will waſh my ſoul, thoughts, affections, words, actions in the blood of his Son, believing it was ſhed for me. Then covering my whole perſon with this Sons Holineſs, I will thus ſpeak to him.

Evening Prayer.

IN the Night I lift up my hands toward thy Sanctuary, and bleſs thy Name.

The Lord hath granted his loving Kindneſs in the day time, and in the Night-ſeaſon alſo will I ſing of him, and make my Prayer unto the God of my Life.

As long as I live will I magnifie thee in this manner, and lift up my hands in thy Name.

Let my Prayer be ſet forth in thy ſight as the incenſe, and let the lifting up of my Hands be an Evening Sacrifice.

Our Father, which art, &c.

O Lord, open thou my lips,
And my mouth ſhall ſhew forth thy praiſe

A Prayer for the Evening.

O Lord, my God, my Father, and my Saviour, for as much as thou haſt granted me thy Grace to come to the end of this day, and haſt created the Night for reſt: I caſting my ſelf moſt humbly down before thy Holy Majeſty, beſeech thee moſt heartily to ſhew me this goodneſs, to the reſidue of thine infinite benefits, that I may ſo reſt this night, to the comfort and refreſhment of mine infirmity, as my heart may ſtill be lift up unto thee, and my Soul have her ſpiritual reſt as well as the body taketh his. Let not my ſleep be too exceſſively, but only to ſuffice the neceſſity of my Nature, that I may be the better diſpoſed to thy ſervice to morrow. Preſerve me alſo from all uncleanneſs both of Body and Soul, keeping me from all temptations of the Enemy, and from all dangers

dangers that may befall me, and be cauſe I have not paſſed this day without offending thee after divers ſorts and manners: Like as now in the abſence of the Sun, thou ſendeſt darkneſs to cover all things: So alſo vouchſafe to wipe out all mine offences, by thine infinite Mercy, ſo as they may never come to a reckoning before thy judgment ſeat.

All which things I ask, and crave of thee, in the name, and for the ſake of thine only Son, my Lord and Saviour Jeſus Chriſt, according to the rule which he hath given us to pray by ſaying,

Our Father which art, &c.

A Prayer when we be ready to ſleep.

O Lord, when the day is ended we give our ſelves to reſt in the Night; ſo when this Life is ended, we reſt in death. Nothing reſembleth our life more then the day no

nor death more than ſleep, nor the Grave more than the Bed. Take me into thy protection, O Lord Jeſu Chriſt our defender; and grant that while my body ſleepeth my Soul may wake in thee, and chearfully, and joyfully behold the happy and gladſom heavenly life, wherein thou art Soveraign with thy Father and the Holy Ghoſt; and the Angels, and holy Souls of Men are moſt bleſſed fellow Citizens for ever and ever, *Amen.*

A Prayer for the King and Kingdom.

AND that in one Bleſſing we may all of us be bleſt, I beſeech thee, O thou who art the Maker and Saviour of all Kings and Nations of the Earth, to bleſs our dread Soveraign Lord King *Charles* with the Richeſt Bleſſings of thy Grace Srengthen him with the faith

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of *Abraham*, endue him with the mild
neſs of *Moſes*, Arm him with the mag
nanimity of *Joſhua*, exalt him with th
humility of *David*, aſſiſt him with
thee Counſel of *Huſhai*, beautifie hi
with the Wiſdom of *Solomon*, an
repleniſh him with the goodneſs an
Holineſs of them all; that ſo he ma
be a powerful protector of his peo
ple, a Religious Defender of thy ſa
cred faith, a bountiful Comforter o
thy holy Church, a glorious Triu
pher over all his Enemies, a gra
ous Governour of all his Subjects
and a happy Father of Children t
rule this Nation by ſucceſſion in a
Ages. O let his Reign be proſperou
and his days many; let Peace, an
plenty, Love and Piety, Juſtice an
Truth, and all Chriſtian vertues flou
riſh in his time. Let his people
ſerve him with honour and obedi
ence; and let him ſo love and ſerv
thee here on Earth, that he may here
after everlaſting reign with thee i
Heaven through *Jeſus Chriſt* our Lord
O

Of the Government of a Family.

THat man hath no little buſineſs who hath a Family to Govern; and a good Father, who breedeth his Children well, that they may one day ſerve God, their King, and Kingdom. A Mother who bringeth up a little *Samuel* for the ſervice of the Tabernacle, A Maſter and Miſtreſs, who keep their ſervants in good order, pleaſe both God and man. Four things very conſiderable are here required, Choice, Diſcretion, Example, Entertainment. Choice in conſidering the Quantity, Quality, Capacity, Faithfulneſs of thoſe you take into your Service. For the quantity it is evident that it ought to be proporrionable to your eſtate and revenues. It is a great folly to make oſtentation of many

ny Servants meerly through vanity. A great number of Servants make not a man happy, for there is none a greater Master or better obeyed, than he that can serve himself; and those men who are least perplexed with busines, are commonly neareſt to God. For Quality: Take heed you keep good Servants, or endeavour to make them such. For it is not lawful for you to maintain one, who feareth not God: So that your children may not at the very first be corrupted by his poysonous conversation. For Faithfulness: it is one of the qualities, which the Gospel gives a good Servant: You have reason to require it and discreetly to make tryal of it, not by suspitions and jealousies, which only serve to provoke such as have a disposition to do well. A man is oftentimes made faithful, by being thought faithful; and many through continual fear to be cozened, have taught others to cozen; justifying their deceit by their own distrust, as the Ro-

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man Philoſopher ſaith; you muſt allow your Officers or Servants what command and freedom their charges require, not quarrelling with them every minute for trifles; notwithſtanding you muſt carefully reſerve the ſtate of your affairs, for your own private knowledge: For it is an equal fault indifferently to truſt all, or to diſtruſt all.

When you have met with a good choice, the Government is not hard: For nothing is ſo eaſie as to perſwade thoſe to good, who have a great deſire to put it in execution. Firſt baniſh Vice and *Scandal* from your houſe; let not ſurfeiting, drunkenneſs, or exceſs know ſo much as the Gate; let neither unclean ſpeech nor blaſphemy be heard in it.

Having exiled Vice, accuſtome your Family to ſome devotion, cauſing them to hear diligently the Word of God, inviting them to frequent the Holy Sacrament, according to their Condition, aſſembling them at Mor-

ning and evening together, if conveniency of place permit, and to see how they are instructed in the Articles of their Religion.

Your example will do more than all your words: For the life of a good Master and Mistress is a perpetual Monitour in a House. Those that seek to gain their good opinion, desire to be like them, and in endeavouring to be beloved, become good. We live in an age where we have more need of Patterns than Precepts, Servants adhere to the Pillars of a house, as Ivy to great Trees; and in a word, to the commands of great Ones all affections are of Wax, they become so pliable.

Directions for the Lords Day to be Obſerved.

LEt it always be remembred before it comes, to prepare for it; and when it is come, to keep it Holy. It hath been honoured, 1. By God the Father, forming thereupon the Elements of the World. 2. By God the Son, riſing from the Dead, and appearing ſeveral times after his Reſurrection. 3. By God the Holy Ghoſt deſcending with his Miraculous Gifts and Graces, upon the Apoſtles and others. 4. By the Chriſtian Church making it the time of her Solemn Aſſemblies.

Let us not therefore profane any part of it, but be now as careful for the Welfare of our Souls, as we are upon other days for our bodily ſuſtenance. Excepting ſuch time as is for works of abſolute neceſſity, which

cannot be done the day before o
the day following; let us with chea
fulneſs ſpend it wholly, in priva
Devotion, and Meditations, but whe
publick, prayer time comes on, let u
liſten to the Bells that invite us to God
Houſe, the place of his ſpecial pr
ſence. Whither let us not com
without due Preparation, in acknow
ledgment of our offences to God
and amendment of the ſame, in re
conciling our ſelves charitably to ou
Neighbours, where diſpleaſure hat
been; in often receiving the Com
munion of the Body and Blood o
Chriſt; in viſiting of the poor an
and Sick, and uſing all good an
ſober Converſation. Thus we ſha
pleaſe the Will of God, and conſci
entiouſly obey our Civil and Eccleſi
aſtical Governours, who ſtrictly en
joyn the ſame by their power derive
from God. Thus we ſhall have a mor
deep and laſting ſenſe of God and Re
ligion impreſt upon our hearts, and l
live more holily the Week following
Beſide

Beſides prudent and good men have obſerved their outward worldly Affairs moſt proſpered that week which they began with a diligent and Religious Obſervation of the Lords-day. But however that is; moſt certainly, if we duly ſanctifie this day of reſt here, we ſhall celebrate an everlaſting Reſt and Sabbath hereafter. If now we ſincerely and willingly joyn with the Congregations of Gods people, to Worſhip him as we ought to do, we ſhall in due time joyn with the Bleſſed Company of Saints and Angels above to ſing his praiſes for evermore. *Pſal.* 118. 24. and 20. *Pſal.* 122. 1. *Revel.* 1. 10. *Acts* 20. 7. 1 *Cor.* 16. 2.

A Morning Prayer for the Lords Day in a Family.

PRaiſed be thy holy Name, O God, for all thy favours and benefits beſtowed

beſtowed upon us from time to time concerning this or a better life. Bleſſed be thy Goodneſs for the mercies of the laſt night, and this morning; that thou haſt brought us to the beginning of another Chriſtian Sabbath. Oh let not our former unfruitfulneſs hinder thy preſent Bleſſing and Aſſiſtance in what we have to do; but do thou, we pray thee in Chriſt Jeſus, pardon and amend us both at once. And help us now ſo to remember and eſteem this thy day, as to lay aſide all ſecular buſineſſes and diverſions, and to apply our ſelves to all thoſe private and publick duties, which concern the Sanctification thereof; not doing after our own wayes, nor ſpeaking our own words; ſpending the whole day in works of Religion, Neceſſity, and Mercy.

Be graciouſly preſent with all thoſe Aſſemblies of thy Saints, which do on this day meet together for thy worſhip and ſervice: More eſpecially be pleaſed to direct and aſſiſt the Miniſter

ſter to whoſe charge we belong; that he may ſpeak to the Conſciences and Conditions of this People: And do thou remove from us all irreverence, diſtraction, dulneſs, prejudice, unbelief in hearing of thy word, that having the ſame accompanied by the power of thy Spirit, it may be effectual for the further enlightening of our minds, the quickning of our affections, the bettering of our Hearts, and the amendment of our Lives. And let us think we have done nothing in hearing, reading, praying, receiving, ſinging of Pſalms, conferring, meditating, till in all we have glorified thee our Creator, Redeemer, and Sanctifier, till our Souls be brought ſomething nearer unto Heaven, unto thy ſelf: And all we beg upon the account of Chriſt; ſaying further as he hath taught us,

Our Father, &c.

A Prayer for Sunday Night.

O Lord moſt High; the Holy One, who inhabiteſt Eternity, who only haſt immortality, art moſt bleſſed in thy own incomprehenſible Perfections, we can do no leſs than offer up again our ſouls and bodies to thee, to be ordered and governed by thy bleſſed will, and not our own: That ſo we may be every day more prepared for that happy ſtate, and draw nearer and nearer, in the diſpoſition and temper of our Spirits, to that immortal bleſſedneſs. O God purifie our minds and thoughts more perfectly, that we may never conceive amiſs of thee; that we may entirely love thee; and rejoyce in being beloved by thee; and humbly confide in thee, and abſolutely reſign our ſelves to thee, and be filled with conſtant devotion towards thee, Our

Almighty

Almighty Creator, and moſt merciful Redeemer. O that we may never degenerate into a baſe and unworthy love of any thing here below; nor be oppreſſed with the burden of the cares of this life; nor ſink under the weight of an affliction, nor be vainly puffed up with the greateſt fulneſs of earthly goods, if thou art pleaſed to beſtow them on us. But aſſiſt us with thy grace, to abhor that which is evil, and cleave to that which is good: Diſpoſe us to a diſcreet and temperate uſe of all the pleaſures of this world. Endue us with true Modeſty and humility of Spirit, that we may not think of our ſelves more highly than we ought to think; but think ſoberly according to the meaſure, which thou haſt dealt unto us. Keep us from being wiſe in our own conceits; and enable us ſo to order our ſelves, that our moderation may be known unto all men. Make us kindly affectioned one to another in brotherly love; to delight in doing

good; to ſhew all meekneſs to all men; to render to all their dues; Tribute to whom Tribute is due, Cuſtome to whom Cuſtom, Fear to whom Fear, Honour to whom Honour; and to owe no man any thing, but to love one another. Make us ſo happy, that we may be able to love our enemies, to bleſs thoſe that curſe us, to do good to them that hate us, to rejoyce with them that do rejoyce, and weep with them that weep. Compoſe our ſpirits to a quiet and ſteady dependence on thy good providence; That we may not take too much thought for our life, nor be careful for any thing; but by Prayer and Supplication with Thankſgiving ſtill make known our requeſts to thee our God: And help us to pray alway, and not faint: In every thing to give thanks, and to learn in whatſoever ſtate we are, therewith to be content: That we feeling the joyes of uprightneſs; our Religion may be the greateſt comfort and

and pleaſure to us, and we our ſelves an Ornament to our Religion.

Bleſs theſe Kingdoms wherein we live; and as thou haſt long continued to us the knowledge of thy truth, ſo give us Grace to bring forth fruit becoming the Goſpel; that thou mayeſt not cut us down as barren Trees, which cumber the ground.

O Lord ſave the King, preſerve his Life, from his Enemies, and let his days be many, and eſtabliſh his Throne in righteouſneſs, that we may live and ſee many happy days under his Government. Proſper the Pious endeavours of all thoſe, that faithfully feed and inſtruct thy People, and increaſe the number of them. O that the ſeed which hath been ſown this Day, may take deep root in all our hearts, and bring forth fruit abundantly: That being not forgetful hearers, but doers of the work, we may be all bleſſed in our deed. Help us in all the Week following, to ſet a Watch before our

mouths

mouth; and to keep the door of our Lips; preſerve us that our hearts incline not to any evil thing, to practiſe wicked Works, with men that work iniquity: But we may be always followers of that which is good; and as we have received how we ought to walk and pleaſe thee our God, ſo we may abound more and more.

Protect us, we beſeech thee, and all our friends every where, this Night, grant us quiet and undiſturbed reſt and ſleep; and awaken in the Morning theſe good thoughts and deſires again in our hearts; that the words of our Saviour may abide in us, and we in him; till we come to endleſs Life together with him; by whom we are encouraged thus to addreſs our ſelves unto thee, and to continue to pray, as he hath taught us in his holy Goſpel, ſaying

Our Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come

come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily Bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil; for thine is the Kingdom, and the power, and the Glory; for ever and ever, Amen.

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore, *Amen.*

A Prayer for one that is Sick in a Family.

O Soveraign Lord of Life and Death! by whoſe providence, one of thy Servants amongſt us lies now dangerouſly ſick; and ſummons the utmoſt of our Charity in his [*or her*] aſſiſtance. Hear, we beſeech thee

thee our humble ſupplications for him, that if poſſible, this ſickneſs may only be for thy greater glory, and if he recover his health, he may be the better inſtructed by this thy diſcipline, duly to value and uſe it, to a better end; or, if there be no Reprieve, but it muſt be to death, O Lord, grant that he may be ſtrengthned by thy Grace to bear the approaches to his diſſolution, however painful; and even yielding up his Soul it ſelf, when thou pleaſeſt, with that courage and conſtancy as becomes a hopeful Chriſtian. That we may, like the good *Samaritan*, each chearfully perform the duty of a true Neighbour to him, according to his condition; not declining any coſt or pains towards the relief of his Body, much leſs any means in our power towards the good of his Soul: But grant that, wiſely improving this fit opportunity of exerciſing our right judgments, both in Diſcourſe and practiſe with him, we may ſink them

them deeper into our ſelves, and thereby be ſtronger diſpos'd to paſs fearleſs through the ſame rough way to Immortality; through our Lord Jeſus Chriſt thy Son; and our Saviour *Amen.*

A Prayer for one that is recover'd in a Family.

O God, whoſe mighty hand diſpenſes ſickneſs and health, leads down to the grave and brings back again; accept, we beſeech thee, of our humble thankſgiving, for reſtoring thy Servant and turning his [*her*] late dangerous Sickneſs in a Diſcipline of improvement: Accept our earneſt prayer, that it may breed a deep ſenſe in him how unſteady our ſojourning condition is in this world, that the leaſe of our lives is only at the will of thee, our Lord, whoſe ſeeming to continue it is no ſecurity for a day longer; that yet, this is all

all the time we can have to ſtock our ſelves for Eternity; that at beſt, he muſt come to the ſame paſs again, the ſame ſhort ſtep into his future ſtate: O God, make, therefore, the thoughts he had in his ſickneſs govern him now in his health, and the importance and difficulty he found then, wholly to clear his Soul of this world, and diſpoſe it to an immediate fitneſs for ſure Bliſs; provoke him now to purſue cloſe that one neceſſary Work. Vouchſafe us all thy Grace to feel in his, our own caſe, and learn by his example what equally concerns us all, in health to prepare for ſickneſs, and by ſickneſs for Eternal health; through our Lord Jeſus Chriſt thy Son and our Saviour, *Amen.*

Let all that are about to enter into the ſtate of Marriage pray to God for a Bleſſing, in this form or ſome other. For how many are unhappy for want of Gods Bleſſing.

A Prayer, when there are any thoughts of Changing that Condition, and deliberations about, to enter into the ſtate of Marriage.

O Moſt merciful God, whoſe mercies are as high as the Heavens, as many as the moments of Eternity; thou haſt opened thy hand wide to me with thy bleſſing, and the ſweet effects of thy loving kindneſs; thou art pitiful as a Father, tender as a Mother, careful as a Guardian, and exceeding merciful to all them that fear thee. I commend my ſelf more eſpecially at this time to thy gracious protection, guidance, and bleſſing: Give thy holy Angels a ſpecial charge of me. Let thy bleſſed Spirit powerfully aſſiſt me. Incline me alway to adorn my ſelf in modeſt apparel with ſhamefac'dneſs, and ſobriety, ſtudying rather to approve my ſelf to thee in good works,

works, than to appear beautiful before men, ſo that I may not follow the enticements of any fading and periſhing good: But cleave to that which is unchangeable, and never dies: Favour, thou haſt taught me, is deceitful, and beauty is vain: But one that feareth the Lord ſhall be praiſed. O poſſeſs my heart with an Holy fear of thee; that nothing may appear ſo amiable in mine eyes, as true Religion, Piety and Vertue; and with the beauties of ſobriety, Meekneſs, Mercifulneſs, Humility, and all thoſe things which are the Image of thy goodneſs, that being inclined by theſe in my choice, I may find a fit perſon to be the guide of my youth, [*or an help meet for me*] the delight of mine eyes; in whoſe Society I may enjoy a conſtant relief, eaſe, and pleaſure, and be ſet forward thereby in the way to Heaven. O let not any perſon ever have cauſe to accuſe their relation to me, for betraying them to

Sin

Sin here, or miſery hereafter; but grant that all that may be under my care or power, may receive ſuch wholſome influence from me, as may nouriſh all Chriſtian practice among them; and Lord, grant that my example may be ſuch to all, that I never prove to any an occaſion of falling: Let me never contribute to that power and empire, which Vice has gotten in the World, but with a ſteady courage to oppoſe all impiety, how cuſtomary or ſucceſsful ſoever.

Aſſiſt me, I beſeech thee, in all my deliberations about this change, that I may ſoberly weigh every thing which is offered to my thoughts, and after all the dangers which by thy goodneſs I have eſcaped, I may not be ſo unhappy now, as to fall into the ſaddeſt of all, by the ſtrength of fancy, by raſhneſs, and unadviſedneſs of mind, or the violence and unrulineſs of any paſſion; but may diſpoſe of my affections to a perſon worthy

worthy of them. Help me, bleſſed Lord, to make ſo wiſe a choice, that I may never repent of it afterward.

Let me think nothing honourable, but what bears thy ſtamp and impreſs on it, but engage, and animate, and inflame my benumm'd breaſt, to the moſt eager and vigorous endeavour of recovering diſcountenanc'd Vertue to ſome eſteem and reputation among men. O pardon the vanity, the follies, the Errors, the miſcarriages of my younger, and riper years, and puniſh them not upon me with theſe extream troubles, diſquiets, and diſſatisfactions, which may, or might happen to me in the changing of my condition of Life, furniſh me with ſuitable abilities for the place that thou ſhalt be pleaſed to ſet me in. Make me a Teacher, and an example of well doing, give me a right Judgment in all things, and a perfect Command over my Paſſions and affections; that I may not be amazed at trifles, nor diſcompos'd at every Contrariety of accidents,

accidents, and disappointments, nor passionate for the things of this world, nor discontented if thou should'st smite me in any part; nor suffer any undecency, or Violent transport; but may pass through all the accidents of my Life, with meekness and a sober Spirit, Patience and Charity, Prudence and Holiness; and with an even mind do my Duty in all things, comply with every variety of thy providence; in particular, in this new Choice I am now about.

Direct and govern likwise the minds and hearts of all those [*Parents or Friends*] that transact any thing on my behalf, that they may have a respect chiefly to those things which endure for ever, and settle me there, where I may most glorifie thee, and do most good, and encrease in Wisdom and Vertue, and live in peace, chearfulness, and contentment, to the end of my days. Support and refresh me O Lord, when all the comforts of this Life fail, and when the years

years are come wherein I have no pleaſure in them, my Soul may be ſtill magnifying of thee, and my fleſh alſo may reſt in hope, when this crazy, Earthly Tabernacle is diſſolved, let me have a building of God, an houſe not made with hands, Eternal in the Heavens; through Jeſus Chriſt, in whoſe Holy Name and Words, I conclude my imperfect Prayers, ſaying,

Our Father, &c.

A Devout Prayer, that we may truly conform to the Will of God.

GRant me, Moſt merciful God, fervently to deſire ſuch things as may be moſt acceptable and pleaſing unto thee, with Wiſdom to ſearch after them, not to be deceived in the knowledge of them, and unfeignedly to accompliſh the doing of them, to the praiſe and Glory of

of thy holy name. Direct ſo my life, and grant, that I may both have knowledge, Will, and power, to do that which thou requireſt I ſhould do, in ſuch ſort as is moſt expedient for my Soul. Let my way unto thee, O Lord be ſure, ſtraight and perfect, that I may neither faint, nor fall from thee, either through adverſity, or proſperity, that I be not puffed up in pride through the one, nor yet driven down into deſpair through the other: But that I may for the one give thanks, and in the other armed with patience.

Alſo that I may rejoyce in nothing but in that which might allure me unto thee: Not ſorrow ought, but that which doth withdraw me from thee: That I deſire to pleaſe, or diſpleaſe, none but thee, and for thee: That all tranſitory things may for thy ſake, O Lord, be of no reputation with me', and that I may have no rejoycing beſides thee, let all labour delight me, that is taken for thee,

and

and all eaſe be unpleaſant that is without thee. Make me to lift up my heart often unto thee, and when I fall from thee, grant me to call it ſorrowfully to mind, with full purpoſe of amendment: Grant me that I may be obedient without repining, or giving of froward Language; and poor without falling from thee, patient without murmuring or grudging, pure and clean, without defiling or corruption. Make me alſo, lowly without counterfeiting: Merry without looſeneſs: Sad without lumpiſhneſs: Sober without dulneſs: Nimble and quick without lightneſs of behaviour: True without doubleneſs: Fearing thee, but not to deſpair: To do good works, not to preſume to merit by them.

Grant me moſt loving Lord, and my God, that my heart may always ſo walk unto thee, that no vain worldly thoughts withdraw me from thee: Give me that conſtancy, that no evil affection or wicked ſuggeſti-

on

on do pluck me away from thee; and a heart ſo ſtable, that no troubles may overcome me; ſo free from vice, that ſin may challenge nothing in me.

Grant me, O my Lord God, underſtanding to know thee, diligence to ſeek thee, wiſdom to find thee: And finally, through hope, to ſee thee in the world to come, and to be partaker of the reward of thy heavenly joy, through the precious bloud of that immaculate Lamb, our only Saviour Jeſus Chriſt, to whom, with the Father and the Holy Ghoſt, three Perſons and one God, be all Honour and Glory, world without end: *Amen.*

Devotions

FOR THE

More Pious Obſerving

OF THE

HOLY TIME

OF

LENT.

DEVOTIONS FOR *The beginning of the* Year, BUT *Especially in* LENT.

In the Morning.

MY *Soul fleeth unto the Lord before the morning Watch, (I say before the Morning Watch)* Psal. 130. 6.

O let me hear thy loving kindness betimes in the morning; for in thee is my trust: Shew me the way, that I should walk in; for I lift up my Soul unto thee, Psal. 143. 8.

O Lord, assist me, with thy Holy Spirit, in my prayers, and let my Cry come unto thee:

Our Father which art in heaven, &c.

O Lord Jesus Christ, that art our most sincere and pure Light! from whence this light of the Day, and of the Sun fetcheth his beginning: Thou, which enlightenest every man, that comest into the World, enlighten this morning my Soul, and receive, O Lord, in the arms of thy mercy, thy distressed Servant, who in remorse and contrition, returns unto thee from my Sins; because the life of that sinner is not abhorred of thee, which is accompanied with sighs, and repentance: And give me thy Grace (O Almighty God) so to vanquish, and overcome the lusts, and temptations of this World, that I may triumph with thee over the Devil, and his wicked Angels in the world to come, *Amen.*

A Short Morning Prayer.

O My dear Lord and Maker, from whom alone I look for blessing, continue I beseech thee to be

be the Guide of my life; counſel me, govern me, lead me in thy way, that I ſhould go, or elſe I ſhall wander from thee into infinite errours.

O poſſeſs then all my bodily ſenſes, that my ſinful affections may find no place. Leave me no more to my own weakneſs, whereof my frequent falls have given me many and ſad experiments.

Reſtrain rather thoſe inclinations to which my nature is cheifly prone, that their violence may never have power over me, to make me ſwerve from thy holy will.

Let not the corruption of theſe evil times prevail upon me, but keep me from the flattering and the lying lips, the prophane and blaſpheming tongue; ſtop my ears and ſhut up my heart againſt them.

Strike ſuch an awful Reverence into my Soul, that I may watch over all my actions, and carefully avoid whatever may be dangerous to my ſelf, pernicious to others, or any way

displeasing unto thee; that so living in thy fear, I may die in thy favour, rest in thy peace, and reign with thee in thy glory, world without end, *Amen.*

A Prayer before Ash-Wednesday.

O God, who by thy holy Doctrine hast taught me to fast, and watch, and pray, and by thy blessed Example powerfully engag'd me to follow thy steps: Vouchsafe me, I beseech thee, thy grace, so to mortifie my body, by withdrawing the fewel from my unruly passions, and reducing my immoderate sleep to the measures of necessary refreshment, that my mind may the better be dispos'd for Prayer and Meditation, devoutly to celebrate here the Fasts and Festivals of thy Church, and eternally to rejoyce with Thee hereafter in the Kingdom of thy glory:

glory: Where, with the Father and the Holy-Ghoſt, thou liveſt and reigneſt one God, world without end, *Amen.*

Ejaculations out of the *Pſalms* to be uſed on Aſh-Wednesday, being the firſt day of Lent.

HEar *my Prayer, O Lord, and conſider my deſire, O hearken unto me for thy Truth and Righteouſneſs ſake.*

And enter not into Judgment with thy Servant, for in thy ſight ſhall no man living be juſtified.

Put me not to rebuke, O Lord, in thine anger, neither chaſten me in thy heavy diſpleaſure.

For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

There is no life in my fleſh becauſe of

thy displeasure; neither any rest in my bones by reason of my sin.

For my wickednesses are gone over my head; they are like a sore burthen too heavy for me to bear.

Lord thou knowest all my desires; and my groaning is not hid from thee.

Lord be merciful unto me: Heal my Soul, for I have sinned against thee.

O remember not the sins and offences of my youth, but according to thy mercy think upon me, O Lord, for thy goodness.

Hear Lord, and have mercy upon me; Lord be thou my help.

Hear my Prayer, O Lord, and let thine ears consider my calling, hold not thy peace at my tears.

For I am a stranger upon earth, and a sojourner as all my Fathers were.

O spare me a little that I may recover my strength, before I go hence, and be no more seen.

A Prayer for Aſh-wedneſday.

O Holy and Eternal Jeſu, who didſt for our ſake faſt forty days, and forty nights, and haſt left to us thy example, and thy prediction, that in the days of thy abſence from us, we thy Servants and Children of thy Bride-chamber ſhould faſt; teach me to do this act of diſcipline ſo, that it may become an act of Religion, let me never be like *Eſau*, valuing a diſh of meat above a bleſſing; but let me deny my appetite of meat and drink, and accuſtom my ſelf to thy Yoak, *for thy Yoak is eaſie, and thy burden is light*; and ſubſtract the fuel of my luſts, and of all my unworthy deſires; I confeſs I have ſorely diſpleaſed thee, this year paſt in many great ſins, * but it troubleth me that I have ſo incenſed thee, I have grieved thy ſpirit,

* *Here name your ſins.*

rit, but it grieveth me, that I ſhould be graceleſs as to grieve that Spirit of grace, which ſealeth thy Choſen to Salvation; and now I abhor my ſelf for them in duſt and aſhes, I have offended thee in gluttony, but I now faſt for it; in pride, but I humble my ſelf; in laughter and ſports, but I weep for it; in ſinful joys, but I mourn for it: I have broken all thy Commandements, O break my heart in true contrition for it: Hear, O Lord, and have mercy upon me, thou that healeſt thoſe that are broken in heart, and giveſt medicine to cure their ſickneſs: Raiſe up my proſtrate and dejected Soul: Why didſt thou hunger, O Lord, but to ſatisfie for my gluttony? Why didſt thou thirſt, but to ſatisfie for my drunkenneſs? Why didſt thou weep, but to ſatisfie for my ſinful joys? Why didſt thou endure unſpeakable torments, but to ſatisfie for my lewd pleaſures? Why didſt thou die an Ignominious death, but to ſatisfie for

for my ſhameful life? O my Lord, who faſted forty days, accept of my humiliation theſe forty days; and grant that my ſtomack may not only faſt from accuſtomed meats, but all my ſenſes from their uſual delights, and moſt of all, my heart from worldly comforts and contentments, let no ſight delight me, till I ſee my ſins removed like a miſt, and thy countenance ſhine upon me: Hear me, bleſſed Redeemer, and as thou wroteſt in duſt, when thou tookeſt the Woman in Adultery; So I beſeech thee write my ſins in duſt, and bury them all in the aſhes of Oblivion, ſo be it, *Amen.*

Walk about your Chamber a turn or two after your Prayers, *and* Meditate *upon theſe points ſeriouſly, and you ſhall find, that Temptations to ſin, will vaniſh away, and leave to aſſault you.*

Twelve

Twelve Thoughts, or Weapons againſt all the Temptations of ſin.

THink firſt of the pleaſure thou art tempted unto, but ſhort, and momentary.

2. And even this is attended with loathing and anxiety.

3. And yet, that for this, thou muſt loſe Heaven.

4. That thy life is but as a dream and ſhadow.

5. Thy death is ſuddain, and at thy door.

6. Thy time of repentance caſual, and uncertain.

7. Thy reward, or puniſhment, endleſs and eternal.

8. That thou art a creature of an excellent worth, and made to ſerve God.

9. That thou haſt no happineſs to the peace of Conſcience.

10. Thin

10. Think how good thy God hath been unto thee.

11. Think of the Croſs, and of Chriſt, who there died for thee.

12. Of examples of holy men and Saints, who lived before thee.

The four laſt things, to be firſt thought upon, by all good Chriſtians.

1. The day of thy Death, thou knoweſt not how ſuddainly.

2. The day of Judgment, that will come certainly.

3. The joys of Heaven, if thou live Religiouſly.

4. The pains of Hell, if thou continueſt to do wickedly.

Exhortation to Faſting in Lent.

A Devout Chriſtian ought to Faſt. Firſt, becauſe God Commandeth it.

2. Chriſt Commendeth it by Precept and Example.

3. The

3. The Saints Practiced it.
4. It expelleth the Devil.
5. It quickens Prayer.
6. It humbleth the Spirit.
7. It tameth the Flesh.
8. It averteth God's Judgements.
9. It obtaineth Blessings.

Directions how to begin Lent Well.

IT imports us much to begin Lent well entering into those lists, in which so many holy Souls have run their course with so great strictness, having been glorious before God, and honourable before men. The chearfulness which we bring to a good action in the beginning does half the work, let us begin with confession, in these words of Complaint.

Oh the perplexing trouble of my distracting thoughts! for my sins, how

how do they by their ſlie inſinuations and ſecret importunities, continually diſturb the quiet of my mind, and make my holy duties become a wearineſs to my Soul; They cool the heat, they damp the vigor, they dead the comfort of all my Devotions: Even when I pray God to forgive my ſins, I then ſin whilſt I am Praying for forgiveneſs; yea, whether it be in the Church, or in the Cloſet, ſo frequently and ſo violently, do theſe vain thoughts withdraw mine heart from Gods ſervice, that I cannot have confidence he hears my ſuit, becauſe I know by experience I do not hear my ſelf; and therefore ſure needs muſt God be far off from my Prayer, whilſt my heart is ſo far out of his preſence, hurried away with crowd of vain Imaginations.

Theſe vain thoughts (O thou afflicted Soul;) being indeed thy burden, they ſhall not be thy ruine; and though they do take from the ſweet-

ſweetneſs, yet they ſhall not take from the ſincerity of thy devotions; yea, hereby thy ſincerity is approv'd for that ſome external intereſt of temporal relations may make us guard our words, our actions; but it muſt be ſome internal Principle of Holy fear, which makes us to Watch our thoughts, our deſires, if then thy devotions were not ſincere, thy heart would not be troubled; for to be taken off from a work we regard not, is no diſquiet to the mind; but it is an argument we ſet a value and eſteem upon the work in hand, when we are loath to be diſturbed in the doing.

For the better performance whereof thou muſt think firſt of all, upon the multitude of the ſins of thy former Life, and eſpecially upon thoſe offences, that thou didſt commit, for if thou canſt well view and examine them, thou ſhalt find, that they have exceeded in number the very hairs of thy Head, and that thou didſt live at that time, like a Heathen that knoweth not what God is. This

This done, run over briefly the ten Commandments, and thou ſhalt ſee, that there is not one of them wherein thou haſt not offended more or leſs, divers and ſundry times, by thought, Word, and deed.

In like manner run over all the benefits of Almighty God to you in the times of thy Life paſt, and conſider how thou haſt employed them. Foraſmuch as thou muſt undoubtedly give an account of all theſe things. Enter into judgment with thy ſelf, and take an account of thine own doings, that thou be not afterwards judged of Almighty God. When thou haſt conſidered in Order the multitude of thy ſins, conſider the grievouſneſs of them, that thou mayſt perceive how thy miſeries be increaſed on every ſide, if thou conſider after what manner thou haſt ſinned, ſurely it hath been done with ſuch facility, with ſuch boldneſs, ſo without all ſcruple, ſo without all fear, and ſometimes with

joy

joy, as if thou hadſt ſinned again
a God, that neither knew nor ſa
what paſſeth in the World. Ho
is this the honour that is due un
ſo high a Majeſty; is this the thank
fulneſs that thou yieldeſt for ſo ma
ny great benefits; Is this the recom
pence that thou makeſt unto him fo
the precious blood which he hat
ſhed for thee upon the Croſs: I
this the repayment for thoſe Laſhe
and Buffets which he ſuffered fo
thy ſake: Cry out therefore earnel
ly unto Almighty God, and ſay unt
him, Father, I have ſinned again
Heaven, and in thy ſight, and a
no more worthy to be called th
Son. Caſt thy ſelf down proſtra
at our Saviours feet, and coverin
thy ſelf for very ſhame and confu
ſion; and with great ſorrow an
Repentance of heart, deſire him t
pardon thy ſins and offences, an
that it may pleaſe him of his infi
nite pity and mercy to receive the
again into his Houſe.

Rule

Rules to be obſerved concerning Solemn Repentance in the beginning of Lent; *in which you may proceed by theſe ſeveral Steps.*

1. TAke an exact ſurvey of the ſtate of your Soul: Examine your ſelf ſtrictly, and ſearch into every Corner of your heart. Recollect and reckon up particularly, as far as you can remember, all the ſeveral ſins and abominations of your paſt life, eſpeciallly ſince your laſt ſolemn account. Repreſent every one in his one Colours, with all the ſeveral circumſtances of aggravation and odiouſneſs you can call to mind.

2. Labour to get a true and through ſight and ſenſe of the vileneſs and miſery of your condition. Conſider in what a dangerous and deplorable ſtate you had been, if God

God ſhould have taken you away in this courſe without Repentance; and thereupon you cannot but acknowledge and magnifie his Mercy and long-ſuffering, that notwithſtanding all theſe provocations, he hath yet foreborn you thus long, and now by his goodneſs leads you to Repentance.

3. Strive to be ſeriouſly affected with a true and hearty ſorrow for having ſo hainouſly offended, ſo good and gracious a God, ſtedfaſtly reſolve to forſake all theſe abominations wherewith you have thus grieved his holy Spirit. But be ſure this be done ſincerely, without reſerving to your ſelf any one darling ſin: Though it ſeem never ſo ſmall and though it be never ſo dear to you, yet ſpare it not for any reſpect: Though it be to you as your right hand, or your right eye, yet pluck it out, or cut it off, and caſt it from you, it is better for you to enter into Life halt or maimed, then to be

be caſt whole into everlaſting Fire. God will have all or none, he will not be content with a part though never ſo great a part.

4. Apply your ſelf to God by a lively faith in his promiſes of mercy and pardon in the blood of Jeſus Chriſt. Pour out your Soul before him in an humble Confeſſion of all your ſins and abominations. Beſeech and importune him for the Grace of Godly ſorrow, which may work in you true repentance: Implore his mercy and pardon in the merits and ſatisfaction of his dear Son Jeſus Chriſt.

5. Offer up your ſelf wholly into his hands, with a promiſe and Vow of a new Life, and more diligent performance of your duty, and deſire the gracious influence of his Holy Spirit as well for a ſeal of your pardon, as to excite, and aſſiſt, and inable you to perform his Will for the future. And though it be impoſſible for you to make reſtitution

or

or ſatisfaction to God for th wrongs and affronts, which in e very ſingle ſin you have offered t his Glory: Yet to ſhew the ſince rity and readineſs of your Will, ac cording to your Power, ſet you ſelf moſt diligently to the perfor mance of thoſe duties wherein yo have been moſt defective: And ac a kind of holy revenge upon thoſ ſins of which you have been mo guilty, by ſetting your ſelf mo zealouſly to the practice of th contrary vertues.

6. And in this your reconciliatio to God, it will be fit, (I may ſay ne ceſſary) to make your peace wit the world, by making reſtitution an ſatisfaction to all that you hav wronged, by deſiring pardon o thoſe you have offended: And like wiſe by freely pardoning all that hav offended or injured you.

And if all this be done ſincerel and uprightly, as is required o your part, doubtleſs God is faith fu

full that hath promiſed, and will not fail in the performance of his part.

A Pſalm to be frequently uſed in our Repentance for our dayly ſins.

BOw down thine ear, O Lord, hear me, for I am poor and needy: Rejoyce the Soul of thy ſervant; for unto thee, O Lord, do I lift up my Soul.

For thou Lord art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee: Teach me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy Name.

Shall mortal man be more juſt than God? Shall a man be more pure than his Maker? Behold he put no truſt in his ſervants; and his Angels he charged with folly.

How much leſs on them that dwell

in Houſes of clay, whoſe foundation i
in the duſt, which are cruſhed before th
moth: Doth not their excellency whic
is in them go away: They die even with
out wiſdom.

The Law of the Lord is perfect, con
verting the Soul: The Teſtimony of th
Lord is ſure, making wiſe the ſimpl
moreover, by them is thy ſervant war
ned, and in keeping of them there is gre
reward.

Who can underſtand his errours
Cleanſe thou me from my ſecret faults
Keep back thy ſervant alſo from pr
ſumptuous ſins; let them not have d
minion over me, then ſhall I be upright
and I ſhall be innocent from the gre
tranſgreſſion.

Set a watch, O Lord, before m
mouth, and keep the door of my lips: Ta
from me the way of lying; and cau
thou me to make much of thy Law.

The Lord is full of compaſſion an
mercy, long-ſuffering, and of great good
neſs: He will not always be chiding
neither keepeth he his anger for ever.

Ta

Yea, like as a Father pittieth his own Children, even ſo is the Lord merciful unto them that fear him, for he knoweth whereof we are made, he remembreth that we are but duſt.

Praiſe the Lord, O my Soul, and forget not all his benefits: Which forgiveth all thy ſin, and healeth all thine infirmities.

Glory be to the Father, *&c.*

A Prayer for Repentance.

O Eternal God, whoſe perfections are infinite, whoſe mercies are glorious, whoſe juſtice is ſevere, whoſe eyes are pure, whoſe judgments are wiſe; be pleaſed to look upon the infirmities of thy Servant, and conſider my weakneſs. My Spirit is willing, but my fleſh is weak; I deſire to pleaſe thee, but in my endeavours I fail ſo often, that I extreamly diſpleaſe my ſelf, and I

have too great reaſon to fear tha
thou alſo art diſpleaſed with thy ſer
vant; for I bear a body of ſin and
and death about me: Sin creeps up
on me in every thing that I do o
ſuffer. My Duties are imperfect,
my Repentances little, my paſſion
great, my fancy trifling: The Sin
of my Tongue are infinite, and m
Omiſſions are infinite, and my ev
thoughts cannot be numbered, and
cannot give an account concernin
innumerable portions of my time
which were once in my Power, bu
were let ſlip, and were partly ſpen
in ſin. But, O Bleſſed Jeſus, pit
me, and have mercy upon my infir
mities. Teach me, O Lord, to wal
before thee in Righteouſneſs, per
fecting Holineſs in the fear of God
Give me an obedient Will, a lovin
Spirit, a humble underſtanding
watchfulneſs over my thoughts, de
liberation in all my Words and acti
ons, well tempered paſſions, and
great prudence, and a great Zeal
and

and a great Charity, that I may do my duty wiſely, diligently, Holily: O let thy ſtrength be ſeen in my weakneſs; and let thy Mercy triumph over my infirmities; pitying the condition of my Nature, the infancy of Grace, the imperfection of my knowledge, the tranſportations of my Paſſion. Let me never conſent to ſin, but for ever ſtrive againſt it, and every day prevail, till it be quite dead in me, that thy Servant living the life of Grace, may at laſt be admitted to that ſtate of Glory, where all my infirmities ſhall be done away, and all tears be dried up, and ſin and death ſhall be no more. Grant this, O moſt Gracious God and Father, for Jeſus Chriſt his ſake, *Amen.*

Rules to be Obſerved, concerning Confeſſion of our Sins to God.

THou therefore that deſireſt to confeſs thy ſins in a right manner, and as thou oughteſt to do, take thy ſelf in private, conſider of thy guiltineſs, both of Original and actual ſins, and ſpread them before the Lord, with a clear, and free Confeſſion, like the true Penitent, who from a contrite and wounded heart, lays open his ſins before God, accuſing himſelf, taking ſhame to himſelf. He freely draws up a Bill of Indictment, a large Accuſation and Charge againſt his own Soul, he humbly acknowledges his Guilt and hides it not. So *David* did, and let us do ſo to, Pſal. 51. 3. *I acknowledge my Tranſgreſſions, and my Sin is ever before me, againſt thee, thee only have*

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I ſinned and done this evil in thy ſight; that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. So *Daniel* did, Dan. 9. 4. *And I prayed unto the Lord my God; and made my Confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the Covenant and Mercy, to them that love him, and to them that keep his Commandments.* Verſe 5. *We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy Judgments.* So the Publican did, Saint Luke 18. 12. *And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto Heaven, but ſmote upon his Breaſt, ſaying God be merciful to me a ſinner.* So the Prodigal did, Saint Luke 15. 18. *I will ariſe and go to my Father, and will ſay unto him, Father, I have ſinned againſt Heaven, and before thee.* God requires this Penitent Confeſſion of us, not that thou canſt hereby acquaint

quaint God with any thing he knew not before; for all our ſins are before him, yea our ſecret ſins in the Light of his Countenance, *Pſal.* 90. 8. But that we may be made the more ſenſible of our ſins, and may feel the Plague of our own hearts, and that hereby we may come into a greater diſlike of ſin, and abhorrence of it for time to come; and ſeeing every one is guily of many more ſins, then he can recal, or remember, (though he examine his heart never ſo ſeriouſly) therefore when thou haſt with ſorrow and ſhame) clearly, and without Guile, confeſſed all thy known Sins, of every ſort and kind, unto God, (begging his pardon and forgiveneſs of them in Chriſt) then with *Davids* general acknowledgment confeſs the reſt, namely, all thy ſecret, unknown undiſcovered ſins, ſaying, with him, *who can underſtand his Errors, and how often he hath offended: Lord cleanſe thou me from my ſecret Sins,* *Pſal.*

Pſal. 19. Cleanſe me O Lord, not only from the guilt of thoſe particular ſins, I do remember, and have from a penitent heart confeſſed unto thee; but cleanſe me from the guilt of all other ſins alſo, that I am any manner of way guilty of, though I cannot now remember them.

Obſerve, that 'tis not meer words, or handſome expreſſions, that God looks at in the Confeſſion of ſin. He regards not Formal, Empty, Verbal Confeſſions, but ſuch as flow out of a contrite heart, and from a deep ſenſe and feeling of the evil of ſin, and a due apprehenſion of his diſpleaſure againſt it, and which are accompanied with ſhame, and hearty ſorrow, and a real hatred of ſin, when the Tongue ſpeaks out of the abundance of a contrite and broken heart, (that feels the Bitterneſs and Anguiſh of ſin) this is the Confeſſion that is pleaſing in the ſight of God.

Beſides Confeſſion unto God,

there are ſome caſes, wherein Confeſſion unto man is alſo requiſite, as under deep wounds of Conſcience; 'tis requiſite then to open the true ſtate and caſe of thy Soul, to ſome Godly Miniſter, that ſo they may give thee advice and Counſel, and ſuit their Prayers to thy particular Caſe. He that by any Notorious offence, really ſcandalizeth his Brother, or the Church of Chriſt, ought to be willing by a private or publick Confeſſion and ſorrow for his ſin, to declare his repentance to thoſe that are offended, who are thereupon to be reconciled to him, and in Love to receive him.

After a man hath thus conſidered the multitude of his ſins, and ſeen himſelf, how he is on every ſide loaden and overcharged with the burden of the ſame: His part is to humble himſelf, for the furtherance of which deſire, he may help himſelf with a very devout conſideration of an Ancient Father, who ſpeaking of this

this confusion of Conscience, and of the Contempt of our selves hath these Words,

'Let us consider my Brethren, our 'own great vileness, and how great-'ly we have offended Almighty God 'and let us humble our selves before, 'him, as much as we can possibly. 'Let us be afraid to lift up our eyes 'toward Heaven, and let us strike 'our selves with that Publican in the 'Gospel, that Almighty God may 'take Pity and Compassion upon us. 'Let us enforce our selves, and take 'armes against our own Malice and 'Wickedness. Let us become Judges 'over our selves, and let every one 'of us say within himself; If our Lord 'hath been so reproachfully handled 'for my sake, if he have suffered 'so great torments and most grievous 'pains for the sins that I have com-'mitted, why should not I abase and 'despise my self, being the very per-'son that hath sinned; God forbid 'that I should ever presume any thing

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'more of my ſelf, for I am he (or 'ſhe) that hath deſpiſed the Almighty 'God. I am he that hath ſought 'means to crucifie him again upon the 'Croſs.

His ſoul was beautified with the Image of God, and he hath disfigured this Divine Image, and clothed it with our vile Image and likeneſs.

O Heavenly Father, ſith of thy infinite goodneſs and Mercy, thou wouldeſt that thy bleſſed and well-beloved Son ſhould thus ſuffer for our Sins, and take upon him all our Miſeries: Why wilt thou that we alſo our ſelves ſhould now ſuffer likewiſe, ſeeing his Death hath made full ſatisfaction unto thee for us: Surely (O Almighty God) I doubt not, but that thy will is that we ſhould ſuffer, not for the ſatisfaction of our ſins, but becauſe there is nothing in the World more acceptable unto thee; for among all things in Heaven, there is nothing more precious unto thee then the Love of our

Bleſſed

Bleſſed Saviour: And in Earth nothing more acceptible unto thee, then the afflicted love of Holy men.

Moreover there is no one thing in this World, that maketh a more perfect ſhew before men that we are juſt in the ſight of God, than we are ready to ſuffer for Gods cauſe; foraſmuch as the Tryal of true love is to enter and endure Combate for the beloved.

And there is no proof ſo void of all ſuſpition as this is: The which cannot be made more evident than it is ſet out in the example of our Saviour Chriſt, who being the well beloved, and only begotten Son of Almighty God himſelf, yet did he never make reſiſtance according to his mighty Power. Even ſo, ſhall we never diſcover our love towards him fully and perfectly, until we come to ſuffer for his ſake, for Tribulation (as Saint *Paul* ſaith) is the occaſion and matter of Patience; and Patience is the Tryal of Virtue:

And

And this proof giveth a hope of Glory. Almighty God in all the works of Nature, hath not made any one thing, that ſhould be Idle or in vain; much leſs would he, that in the works of Grace, his Gifts ſhould be Idle or in vain, and therefore he divideth to every one of his Elect, the burthen and charge which he muſt bear, according to the Talent of Grace which he hath received. So that here in this ſhort tranſitory life it is not to be eſteemed for an argument of the greater Love of God towards us, if he giveth us pleaſure and eaſe, but rather if he giveth us Tribulation and Adverſity, therefore ſaith the Prophet: *Thou feedeſt thy People with Bread of Tears, and giveſt them plenty of Tears to drink.* When *Moſes* made that Peace and Concord between Almighty God, and his people, the Text ſaith, that he dipped an *Iſop* Stalk in Blood, and therewith beſprinkled the People, and this being done, the reſt of that Blood

Blood which remained, he ſprinkled upon the Altar.

Hereby let all thoſe that determine to be the Friends of Almighty God, underſtand, that their love with him, muſt be celebrated with the Blood not of Chriſt only, but even of themſelves alſo, if the matter ſo require: To Wit by patient ſuffering of adverſity unto the Death: For whoſoever will live godly in Chriſt Jeſus, muſt ſuffer affliction, Our Saviour Chriſt in that ſame night that he Supped with his Diſciples, was not content to drink alone, but gave the Cup likewiſe to them, giving all men to underſtand that they muſt be partakers of his Croſs, that intend to enter into his Glory.

Let all Godly Chriſtians therefore, that ſuffer trouble and affliction, be of good Comfort, aſſuring themſelves that the more troubles, afflictions, Impriſonments, and perſecutions they ſuffer, the more like they are unto our Saviour Chriſt,

be

be of Good comfort all ye Chriſtians that are in trouble, for you are not therefore the more forſaken of God, but rather (if you have patience in your troubles) you are certainly the more in his grace and favour, and more ſingularly and dearly beloved of him. Be of good comfort (I ſay) and fear not, all ye Chriſtians that are in trouble and affliction: For there is no Sacrifice more acceptable unto Almighty God, than a troubled and afflicted heart; neither is there any ſign more certain of his love and friendſhip, than patience in tribulation and affliction.

Remember how Saint *Paul* encourageth his Scholar *Timothy*, not to ſhrink for fear of affliction, but patiently to attend the iſſue, uſing unto him theſe words; Thou therefore my Son (ſaith he) ſuffer affliction as a good Souldier of Jeſus Chriſt: The ſame Apoſtle likewiſe in his Epiſtle to the *Hebrews*, uſeth theſe

theſe words: Conſider therefore that Chriſt endured ſuch ſpeaking againſt of ſinners, leaſt you ſhould be weary and faint in your minds. For ye have not yet reſiſted unto Blood, in ſtriving againſt Sin: But have forgotten that exhortation, which ſpeaketh unto you, as unto Children. *My Son deſpiſe not thou the chaſtning of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth, and he ſcourgeth every Son that he receiveth.* So that as no man that loveth Chriſt, is without his part in his Cup, ſo it behoveth ſuch perſons, to prepare themſelves thereunto.

And let no man be diſcomforted, and ſay, that he either ſuffereth for his ſins, or without Sin: For howſoever thou ſuffer as a Chriſtian, thou ſuffereſt with Chriſt in effect, for if thou ſuffer for thy ſins, (and do heartily Repent them) thou ſuffereſt with the good Thief, or if thou

ſuffer without Offence, thou oughteſt to take the more Comfort thereof, becauſe this is to ſuffer with our Saviour Chriſt himſelf. O my Soul, thy Spouſe hath waſhed thee with his Blood, being more clear than the ſprings of *Eſebon*; rejoyce therefore (O my Soul) and comfort thy ſelf with this, *Cant.* 2.11. The Winter is now paſt, the ſhowers and tempeſtuous ſtorms ceaſed, the Flowers do appear in our Land, *Riſe up therefore my well beloved, my darling, and my Turtle dove, that abideſt in the Hole of the Rock, and in the Clifts of the Wall.* That is, in the ſtrokes and Wounds of Chriſts Body. The end of his pains is the beginning of thy joy; O gate of Heaven! O Window of Paradiſe! O place of Refuge! O Tower of Strength! O Sanctuary of the juſt! O Fountain of Everlaſting Water, that mounteſt up into Life eternal!

Drive me daily from ſinful *Sodom*, cauſe me to come and ſleep ſafely in

in thy ſacred Boſom, and to drink continually of this Liquor of Life, learn me that ſweet Song of thy Bleſſed Prophet, this is my reſting place for ever and ever. Here will I dwell, for I have a delight therein.

A Confeſſion of our Sins.

O Lord my God, everlaſting and Almighty Father: I acknowledge and confeſs before thy Holy and high Majeſty, that I was bred and born in Sin and corruption: And that ſince my Birth I have not ceaſed, nor do ceaſe daily to tranſgreſs thy Commandments. In reſpect whereof, I cannot eſcape ruin and deſtruction, according to thy righteous Juſtice. Notwithſtanding, foraſmuch as I am ſorry, that I have offended thee, and do condemn both my ſelf, and my ſin; and foraſmuch as it hath pleaſed thee to love us e-

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ven when we were thine Enemies, and for assurance thereof, to give us thy only and well beloved Son, our Lord Jesus Christ, to be a Mediator, and Advocate between thee and us; promising us that we shall obtain whatsoever we ask of thee in his Name.

Vouchsafe, O most loving God and merciful Father, to pardon and forgive me in his Name, and for his sake; and not only to cleanse my heart from all vanity and uncleanness, but also to govern and guide me by thy holy spirit in all my ways, that I may live according to thy Holy and Heavenly Commandements all the days of my Life, to the Glory of thy name, through the same thy well beloved Son: So be it, *Amen.*

A Prayer for Repentance, and a Holy Life.

ALmighty God the fountain of Holineſs and felicity, who by thy Word and by thy Spirit, doſt conduct all thy ſervants in the ways of Peace and Sanctity, inviting them by promiſes, and winning them by love, endearing them by neceſſities, and obliging them by the perpetual Teſtimonies of thy loving kindneſs: Grant unto us ſo truly to repent us of our ſins, ſo carefully to reform our errors, ſo diligently to Watch over all our actions, ſo induſtriouſly to do all our Duty, that we may never tranſgreſs thy Holy Laws willingly; but that it may be the Work of our lives to obey thee, the joy of our Souls to pleaſe thee, the ſatisfaction of all our hopes, and the perfection of our deſires to live with thee in the Holineſs of thy Kingdom of Grace and

and Glory. O be pleaſed to work that in us which thou expecteſt from us, and let thy goodneſs lead us to Repentance, and our Repentance, bring forth the fruits of Godlineſs in our whole life. Imprint deeply upon our hearts the fear and Terror of thy Majeſty, and perpetually entertain our ſpirits with the higheſt apprehenſions of thy loving kindneſs, that we may fear more, and love more; every day more and more hating ſin, crucifying all its affections and deſires, paſſionately loving holy things, zealouſly following after them, to the end of our lives, *Amen.*

The Ejaculations.

THither, O my Soul; let us ſtill be going, where once to arrive is always to be at reſt; there let us dwell in hope, where once to enjoy, is always to be happy; ſince whate're we deſire we are ſure to have; and whate're

whate're we have can never be taken from us. Let us believe, and obey, and ſuffer, let us read and meditate, and pray: Heaven's a reward worth all our pains:) That to ſerving thee faithfully in this life, we may live and Reign with thee for ever in the Life to come, *Amen*

The Collect on the Second Sunday after Eaſter for a Holy Life.

ALmighty God who haſt given thine only Son to be unto us both a Sacrifice for ſin, and alſo an enſample of Godly life: Give us grace that we may always moſt thankfully receive that, his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt Holy life, through the ſame Jeſus Chriſt our Lord, *Amen.*

Medita-

Meditations, Ejaculations, Prayers and Hymns, for Wednesdays and Fridays in Lent.

On Ash-Wednesday.

Ejaculations.

COme, let us lay aside the cares of this World, and take into our Minds the joyes of Heaven.

Let us empty our Heads of all other thoughts: And prepare that upper Room to entertain our God.

Retiring from the many distractions of this Life: And closely recollecting all the forces of our Soul.

So to pursue in earnest, that one necessary Work, the securing to our selves the Kingdom of Heaven.

Why should we thus neglect that sacred Science; and be busie in every thing but our own Salvation.

Why should we still forsake the real

real ſubſtance; to embrace an empty fancy.

Miſerable are they, O Lord, who ſtudy all things elſe; and never ſeek to taſt thy ſweetneſs.

To know thee, O Lord, is to be truly wiſe; and to contemplate thee, the higheſt learning.

But, O thou Glorious God of Truth; in whom the Treaſures of Knowledge are all laid up!

Unleſs thou draw the Curtain from before our eyes; and drive away the Clouds that intercept our ſight.

Never ſhall we ſee thoſe Heav'nly Myſteries nor diſcern; the beauty of thy Providence.

Send forth thy light, O thou Morning Star! and lead us to thy Holy Hill.

Send forth thy Truth, O increated Wiſdom; and bring us to thy Bleſſed Tabernacle.

Shew us thy ſelf, O Glorious Jeſu: And in thee we ſhall behold all we can wiſh.

Only ſo much we beg to conceive of thy Majeſty, as may move our hearts to ſeek thee.

Only ſo much of thy unapproachable Deity, as may guide our Souls to find thee.

If we may not know thee clearly now; let us know ſo far, that we may long to know farther.

If we cannot love thee perfectly in this life; let us love ſo much that we deſire to love more.

So let us know and love thee here O thou Soveraign Bliſs of our Souls!

That we hereafter may know thee better; and Love thee more for ever.

Has the Almighty Goodneſs made all things for us, and ſhall we do nothing for him? Nothing for our ſelves?

The Soliloquy.

O Glorious Jeſu! in whom we live, and without whom we die. Mortifie in us all ſenſual deſires, and quicken our hearts with thy holy love, that we no longer eſteem the vanities of this world, but place our affections entirely on Thee; who didſt die for our ſins, and riſe again for our Juſtification: O Thou our only hope and portion in the Land of the living; may our thoughts and diſcourſes at this time be ſtill of thee, our works and ſufferings all for thee; who didſt die for our ſins, and riſe again for our Juſtification.

Meditations in LENT.

WEalth is not the way to Heaven, but the contrary, all my care ſhall be how to live well, and I am ſure I ſhall never die poor.

Contentation is a bleſſing not wealth; true riches conſiſt not, ſo, in having much, as in not deſiring more, why then do we ſo labour to abound, and not rather to be content? If I have but a little, my account is the leſs; If I have much, and do not more good, I ſhall add to my coudemnation, together with my ſtores: I will ever ſtudy rather to uſe my little well, then to encreaſe it.

I will not care to be rich, but to be good; this only is that treaſure, that never ſhall have an end: Let me be rich in goodneſs, and I cannot com-

complain of poverty: He only is poor whom God hates.

To ſpeak little, is a Note of a wiſe man, to ſpake well of a good Man: Goodneſs is not ſeen in the length or brevity of our ſpeech, but in the matter; the ſtreams of the tongue runs from the current of the heart, and are like the fountain; it is a ſign we have little goodneſs in us, when there comes little out of us: If God were more in our hearts; he would be often in our mouths, and with more reverence. Though I will never affect to ſpeak of my goodneſs, yet I will ſhew it in my ſpeech.

Injuries, if they die not, they kill: Here only a Chriſtian muſt learn to forget: For if we forgive not men their treſpaſſes, neither will our Father, &c. In this caſe my care ſhall be only how to put them up, and leave vengeance to whom it belongs, God is ever his Judge, thar is not his own.

God looks not at what we have been, but what we are: It is no commendation to have been an *Iſraelite:* That we once did well, adds to our condemnation together with our ſin; and if the righteous man forſake his righteouſneſs, his reward is loſt; our former goodneſs will not excuſe our preſent evil, the end crowns us; whatever my beginning hath been, I ſhall ever pray and endeavour that I may die the death of the righteous; and my latter end may be like unto his: *For as the Tree falls ſo it lies.*

Eating was the firſt ſin in the world, and it is now the ſin almoſt of all the world: And as before the building of *Babel*, ſo ſtill in this, all the Earth is of one language, *what ſhall we eat or what ſhall we drink and wherewith*, &c. Eating and Drinking have taken away our ſtomacks to Spiritual things; I will never be ſo greedy as to eat my ſelf out of heaven: He loves his belly well,

well, that with *Esau* will sell his Birth-right for pottage; of the two I had rather beg my bread with *Lazarus*, then my water with *Dives*.

I will never care what I am in mens eyes but in Gods; Beauty, Wealth, Honour, may make us accepted of men, but tis only a broken heart can do the deed with God: Never any Man came to Heaven for his good looks.

The good man ever sets God between him and harms, and says, the Lord is on my side, *&c.* He is no good Christian, that thinks he can be safe without him; or not safe with him.. Never any man was a loser by his God, or left in danger, and stood to him: What cannot God do when he will? What will he not do where he loves? Oh God, they do not know thee that distrust thee.

As there is a misery in want, so there is a danger in excess. I would

therefore desire neither more, nor less, then enough. I may as well die of a surfeit as of hunger.

There is no security in evil society, where the good are often made worse, the bad seldom better: I cannot be certain, not to meet with evil Company, but I will be carefull, not to keep with evil Company.

I would willingly sort my self with such as should either teach, or learn goodness: And if my Companion cannot make me better, nor I him good, I will rather leave him ill, than he shall make me worse.

To teach goodness is the greatest praise, to learn goodness the greatest profit. Though he be wisest that can teach, yet he that doth learn is wiser. I will not therefore be unwilling to teach, nor ashamed to learn. I cannot be so ignorant, but I may learn somewhat, nor so wise but I may learn more. I will therefore teach what I know, and learn

learn what I know not. Though it be a greater praiſe to teach, than to learn, yet it is a leſſer ſhame to learn than to be ignorant.

It is the ambitious folly of too many, to imitate rather greatneſs than goodneſs. They will ſooner follow the example of their Lord, then the precepts of their God. I will always honour greatneſs, I will only imitate goodneſs; and rather do good without a pattern, than commit evil in imitation. 'Tis better to be ſaved without a Preſident, than to be damn'd by example.

Ejaculations in LENT.

OR

Reaſon with our Selves.

COme now, my Soul, and chuſe; for Life and Death are ſet before thee.

Chuſe while thy gracious Lord allows thee day; leſt the Night of Darkneſs overtake thy neglect.

Chuſe, but remember thy Eternity is concern'd; and examine well ere thou makeſt thy reſolve.

Call all the pleaſures of the World before thee; and ask if any of them be worth ſuch pains.

Ask, if to ſatisfie ſome irregular paſſion can recompence the forfeiture of ſuch Felicities?

Ask, if the vain forbidden things thou loveſt deſerve thy affection better than thy Maker?

Are

Are they more worthy in themſelves, or beneficial to thee; that thou canſt prefer them before thy Redeemer?

Doſt thou expect to be quiet by enjoying them; or everlaſtingly happy by their procurement?

Will they protect thee at the hour of thy Death; or plead thy cauſe at the Day of Judgment?

O no, they will but deceive me with a ſmiling look; which I too often have prov'd by dear experience.

'Tis Heav'n alone that yields a true content; 'tis Heav'n alone that fills us with delight.

Take then away your flatteries falſe World; and leave me free for better thoughts.

Turn thou thy face to me, dear Jeſus; and keep mine eyes ſtill turn'd towards thee;

That I may look continually on thy Glorious Beauties, and be raviſht for ever with the Charms of thy ſweetneſs.

'Tis thee, Chaſte Spouſe of Souls, 'tis thee alone I chuſe; and dedicate

my

my self entirely to thy Service.

But, O my dearest Lord, do thou chuse me; and guide my uninstructed Soul to chuse thee.

O make me chuse to love thee, till I come to see thee; and then I am sure I cannot chuse but love thee.

If we consider'd what I'm sure we believe; we should never live as I'm sure we do.

Which of us doubts but ere long we shall all be dust; yet which of us lives as if we thought to dye;

Pity, O Gracious Lord, the frailties of thy Servants, and suffer not our blindness to lead us into ruine.

Supply our want of sight by a lively Faith; and strengthen thou our Faith by thy powerful Grace.

Make us remember, 'tis no Childrens sport, to gain or lose the Kingdom of Heav'n.

O set thou right the byas of our hearts that in all our motions we may draw off from the World.

That we may still incline towards thee;

thee; and reſt, at laſt, in thy Holy preſence.

Thou art Lord, and we will love thee and ſerve thee in Fear;

Thou art our God, and we will love thee in hope.

What will it profit us to gain the whole World, and loſe our own Souls? Or what ſhall we give in exchange for our Souls,

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Meditations in LENT.

CONſider how Chriſt our Saviour, being to go from this World, to his heavenly Father; at his laſt Supper with his Diſciples, (to expreſs the greatneſs of his love to mankind, through which he could not endure to be from us) ordained the moſt Bleſſed Sacrament of his Body and Blood, to be our comfort in afflictions, our help in neceſſities, our food and nouriſhment in this

our

our baniſhment, that we might be confident of his holy aſſiſtance in all occaſions, and not forget, nor be unmindful of this his ſo great love, but with gratitude return love for love which is all that he deſires of us.

The Prayer.

O My dear and loving Jeſu, whoſe love to Mankind, is far beyond all expreſſion; I do acknowledge thy many great gifts, and benefits; for all which, I do give thee moſt hearty thanks; and above all, for this benefit in particular, wherein thou haſt expreſt thy affection and Love, in the moſt bleſſed Sacrament, thy Precious ſelf, the living, and true bread of Life, which deſcended from Heaven, of which, he that truly eateth, ſhall have life Everlaſting.

O dear Jeſu, I am very weak, and cannot live without the living Bread, neither ſhall I come, to the Land of

of promiſe, the Heavenly Jeruſalem, without this celeſtial food to nouriſh and ſtrengthen me, in the way of this miſerable peregrination; thou art the way even to thy ſelf, thou art the Truth, which cannot fail, thou art the life which hath no end. Having thee I cannot err, in the way, nor be ignorant of thy Truth, but ſhall have life, and live with thee for ever; for all goodneſs will come to me, together with thee. The Heavens, O Jeſu, praiſe thee; the Earth adore thee, all Creatures magnifie, love, and ſerve thee, and all my ſenſes, faculties, and powers, inward, and outward, with Body and Soul; I offer unto thee, my deareſt Love, with all the praiſes of Heaven and earth; in thanks for this token of thy love to us, in the moſt bleſſed Sacrament: Humbly praying thee, O moſt tender hearted, and loving, Jeſu, to grant me in ſome meaſure to deſerve this thy dear love, in loving and affecting thee above all, that is created; and

that ſo being nouriſhed, and ſtrengthned with this Divine Bread, I may paſs ſecurely through the deſart, of this World, to the true Land of Promiſe, the Heavenly Jeruſalem; there to ſee thee face to face in Glory; and with thy celeſtial Quires of Saints and Angells, love enjoy, and praiſe thee, with the Father, and Holy Ghoſt for all Eternity, *Amen.*

Meditations in LENT.

THere is no eſtate of life ſo happy in this World, as to yield a Chriſtian the perfection of content; and yet there is no eſtate of life ſo wretched in this World, but a Chriſtian muſt be content with it; though I can have nothing here that may give me true content, yet I will learn to be truly contented here with what I have; what care I though,

I have not much: I have as much as I desire. If I have as much as I want, I have enough. I have as much as the most, if I have as much as I desire.

Our life is but a breath; at first God breathed upon man the breath of life &c. and it is gone with a breath, if he breath upon us in displeasure we dye, for at the breath of his Nostrils we are all consum'd; since we do not live but by his leave, why do we not live to his Glory? Oh God, I have not liv'd long, yet so much of my life as I have not liv'd to thee, I have liv'd too much all I desire is, that as this life was thy gift to me, so it may be my gift to thee; I can afford God little, if not this own

The cause of all punishment is sin; and the end of all sin is punishment, either present or to come. How then do we love to be punished, and yet love to sin: If we could but be innocent we should be safe;

ſafe; while I am here I cannot but ſin, but I hope to avoid the puniſhment through him, who hath born both the puniſhment and the ſin.

Our endeavours are in vain without Gods bleſſing, yet in vain ſhall he challenge a Bleſſing that endeavours not; ſloth is no leſs guilty than covetouſneſs. I can do nothing without God, yet I will not look God ſhall do all.

Favours are more binding, but afflictions are profitable; to have much is more Glory, but to be content with that we have is more victory; there is no conqueſt like that of our ſelves, no conqueſt of our ſelves like that of want; it is a hard matter not to find poverty a Burden, or proſperity a Snare; this Religion obtains us, that if we are not richer than others, yet we are content to be poorer: He only hath enough that would have no more.

Goodneſs doth not go by years; many times you ſhall have that from

a *Samuel* in his long Coats, which you ſhall not have from a *Saul* at forty years Old; and yet it is not forwardneſs commends us, but perſeverance: Some men, like ſome fruits, promiſe fair in the Bloſſom, but wither ere they be plucked; others like ſome grain, lye long in the ground, but grow up the Taller, it is dangerous to defer long, but it is worſe not to hold out. I will love and endeavour early Holineſs; yet it is better to begin late, than to have done betimes; there is a peny for him that comes at the eleventh hour. If thy youth have been faulty, it is a comfort that thy age is otherwiſe. It is no diſparagement to have been wicked, but to continue ſo; who hath not been overſeen ſometime: He was once a Perſecutor that was after an Apoſtle. I will glory, not that I have never done amiſs, but that I am now aſham'd of it. Death to the Wicked ever comes unwelcom, becauſe they ſee it in its worſt

worſt ſhape, Ghaſtly, fain they would not go, and go they muſt; it is impoſſible they ſhould live ſtill, but it is intollerable to be ſtill dying, which is the life they are to live, a living death. I will pray God ſo to ſeaſon this Life to me, as I may not be in love with it, and ſo to remember me of my death, as I may not be afraid of it; and in my Life ſo to prepare me for my Death, that at my Death I may not only be prepared but aſſured of a better Life.

Every good heart is accuſer, judge, and executioner of its own faults, why ſhould I be afraid of ſtanding at the Tribunal of my own Conſcience, and not of God; at one I muſt; and if I judge my ſelf, I ſhall not be judged: I will prevent Gods judgments with my own, and the fear of what I ſhould ſuffer with the ſorrow for what I have done, to him only is the laſt judgment terrible, that ſhuns the firſt. For he muſt carry

ry his goodneſs to his grave, that will have it carry him to heaven: The way to live ever, is to live well; there is no way to everlaſting life, it is a good Life; it is not living at eaſe, or at random, or in pompe and plenty, Mirth and Jollity, and with *Saul*, think to drive away the Devil with Muſick. God cares not how rich, or how powerfulo thou art, but how good. Weſhould ſo live as we may have joyof our Life, and be made partakerof theſe joyes, and that life whichare for ever.

Proſperity is a great Enemy to goodneſs, how hardly do thoſe which have riches enter into the Kingdom of Heaven: I hear *Iſrael* praying in *Ægypt*, quarrellIng in the Wilderneſs; when they were at their brick-kills, they would be at their Devotion, and no ſooner are they at eaſe, but they are wrangling for their fleſh-pots. I think many a Man had not been ſo bad, if he had been but poor. It is the ſaying of a wiſe

wiſe Father, that *Solomons* Wealth did him more hurt, than his Wiſdom did him good. Trouble and want do that many times, which fair means cannot: Wealth like knowledge puffs up, when poverty (as their infirmities did many in the Goſpel) make men flock to Chriſt. I will never pray more heartily to God for his Bleſſings, than for Grace to uſe them; nor to leſſen my miſeries, but to add to my ſtrength. Though my afflictions be many or often, ſo my ſtrength be equal, I ſhall get by them, the ſtronger my Tryal, the greater will be both my Victory, and my reward, God deſires not the Death of a ſinner, but that is not all; he doth not only not delight in our ruine, but he deſires our recovery. If we repent, he ſpares us; if we return, he receives us; for the firſt, mercy to forgive; for the ſecond, an *Abrahams* Son to receive: if we wander he recals us; if we be obſtinate he entreats us: If we

come

come but ſlowly, he will ſtay for us: In all his works he is wonderful, but in his works of Mercy he exceeds. I will never deſpair of that goodneſs that hath no bounds; my ſins are infinite, but not unpardonable. He was once a perſecutor, who was after an Apoſtle; and not behind the beſt of the Apoſtles, that was once before the worſt of the Jews for cruelty: God is able to make of a Caſtaway, a Convert; of a Thief, a Diſciple; of Stones, Children; of dead Men, living Saints; if the diſeaſe be deſperate, the cure is the Glory of the Phyſician: The recovery is more remarkable of a dead man to life, than of a ſick man: If the danger were not great, there were leſs praiſe of our Redemption; but when our ſins are gone over our Heads, when the Beam of the Timber, and the Stone in the Wall cry us guilty; when thou art poſſeſt, and not as *Mary Magdalen*, with a few Devils, but with Legions: Not one

one ſin, or ſmall ſins, or a few ſins, ſeven Devils, as it is ſaid of her, but paſt number; like the Stars or the Sands; and of the worſt ſort of Devils too, that cannot eaſily be caſt out, but with faſting and prayer, and haſt not only committed them, but lived in them, and are now dead in them: When we have thus loſt our ſelves, and him, to be found of him, and brought to our ſelves, puſles us for thanks: His arms are ever open, only our hearts are ſhut: We receive not, becauſe we ask not; we are not received, becauſe we return not, or return to our Vomit; it is but juſt, when we turn to our ſins, that God turn to his judgments; either we muſt be cut off in our ſins, or from them. Youth, and Holineſs, do not meet often; to ſee a young man dead to ſin and ready for Death, is admirable, but rare; it is a good thing to be good betimes, ſins as they grow old they grow luſty, and if they once get head, they know

no

Maſter; it is a harder matter to ...re to Godlineſs, than to make ...ly; for there muſt be a *Dedocebo te*, &c. an unteaching of that evil, which they before learned, before there can be an inſertion of that good, which they muſt after practice. Cuſtom will alter nature, and an uſe of ſinning make them in love with ſin, it is rarely ſeen that a young Devil proves an Old Saint. I will ſo begin, as I would hold out with God, otherwiſe, it is ill that I have begun, but worſe that I hold not out.

In many things we offend all, is the Voice of an Apoſtle; the beſt have their faults; he is happy that hath leaſt and feweſt. I can never be ſo Holy as to have no ſin: My care ſhall be to repent me of thoſe I have; if my Repentance be daily, my ſcore ſhall never be long.

It is the fault of the World, yet it is the faſhion of it, to put off God to the laſt; the fall of the leaf will ſerve his turn; and think one

ſigh at their Death enough for all their lives before: But true Repentance, as it is not for a ſpurt, ſo it is not done in an inſtant. He that goes about thorowly to make riddance of his ſins, ſhall find it a long buſineſs: Sins are not like Servants to be gone at a quarters Warning. God, as he doth not let goodneſs go unrequited, ſo doth he not requite it with a little; or inch out his bleſſings. He never hath done enough for thoſe that love him, one good turn draws on another, and he is ever thinking, what could I do more for my Vineyard that I have not done. There is no pains of ours which falls to the ground unaccepted, or unrewarded, who would not ſerve that Maſter, whoſe ſervice is perfect freedom, and the ways Eternal Life: I cannot be more my own Friend, than by being God's Servant and the Worlds Enemy.

Ejac-

Ejaculations for LENT.

GIve me, O Lord, the innocence of Doves; and fill my Soul with thy mild Spirit;

Then ſhall I need none of their Wings; ſince Heaven it ſelf will dwell in my heart.

'Tis on the proud thou look'ſt afar off; but inclin'ſt thine ear to the humble and Meek;

Who delight in the peace of a contented mind, and limit their thoughts to their own little Sphear:

Never intermeddling with the actions of others; unleſs where reaſon and Charity engage 'em;

But their belov'd imployment is to ſit in ſilence, and think on the happineſs they expect hereafter.

To meditate the joys of Saints and Angels, and the bliſsful Viſion of the Face of Jeſus.

O how ſecure and ſweetly do they ſleep who go to bed with a quiet Conſcience!

Who after a day of faithful induſtry in a Courſe of juſt and Pious living, lay down their wearied heads in peace, and ſafely reſt in the Boſom of Providence.

If they awake their Conſcience comforts them in the dark; and bids them not fear the ſhadow of Death:

No, not even death it ſelf; but confidently look up, and long for the dawn of that Eternal day.

Let us, follow the way that leads to Truth; and follow the Truth that leads to Life.

Let us follow the ſteps of our beloved Jeſus; who alone is the Way, the Truth, and the Life.

Let us follow his Holineſs, in which he did; and follow his patience in which he ſuffer'd.

Let us follow him that calls thee with a thouſand promiſes; and Crowns thee with infinite rewards.

Follow thy faithful Lord, O my Soul

to the end; and thou art ſure in the end to poſſeſs him for ever.

The Soliloque.

O *My Soul, how many Thouſands have been ſurprizd in the midſt of their ſins, and hurried away to Everlaſting ſorrows! and we, alas, how many times have we been guilty, and yet our God has ſpar'd us! O my indulgent Saviour, no other reaſon can I give why I'm not miſerable, but that thou art merciful. Bleſſed be thy Patience that endures ſo long; and bleſſed be thy Grace that delivers at laſt.*

Medi

Meditations for LENT.

CONſider how Chriſt our Saviour in his Prayer, in the Garden of *Gethſemany* (his heart being heavy and ſad, even to death) did ſweat drops of Blood, through the apprehenſion of the grievous torments and pains, which he was to ſuffer in his paſſion and Death, they being harſh, and repugnant to Nature, yet with all reſignation, he conformed his Will, to the Will of his Heavenly Father; ſaying, Father, not my will, but thine be done, I am content to ſuffer becauſe thou wilt have it ſo, by this example, we muſt in all occaſions, difficulties, and Croſſes, reſign our ſelves, and conform our Wills, to the Will of God, accepting with content what pleaſeth him to ſend.

The

The Prayer.

O Moſt ſweet and mild Jeſus, who in thy Prayer, and painful ſweat, in the Garden of *Gethſemany*, according to the deſire of our weak Nature, didſt pray thy Heavenly Father, that the Cup, of thy bitter paſſion, (which thou did'ſt then foreſee) ſhould be taken from thee, yet knowing the great honour and Glory unto him, and the great good, which thence were to enſue to us poor ſinners, with all reverence (though the Torments were great and many, which thou wert to ſuffer) thou didſt reſign thy ſelf; thy Holy Spirit being always prompt, and ready to fulfil his pleaſure and Will; and therefore, with all Love and alacrity of ſpirit, did'ſt willingly perform that heavy and painful Work of my Salvation, by thy great torments, pains, and Death, on the Croſs;

for which, O my God, I thank and praiſe thee for ever: O moſt amiable Jeſus, O living *Life*, of my Life, (without whom, there is no Life for me: O Comfort of my ſoul, O true content of my mind, how great thy care is of me! O how great thy love is to me in this thy ſuffering for me!

Grant me, O Jeſu, this reſignation and conformity (in all occaſions) to thy Holy Will, that I may accept what contradictions, abuſes, and Croſſes inward and outward, ſhall happen unto me, with all content; becauſe it is thy Will, it ſhould be ſo: And let me always ſay, Thy Will be done, my God, not mine, *Amen.*

Ejacu

Ejaculations for LENT.

WHo will give me the Wings of a Dove; that I may fly away and be at reſt?

That I may fly away from the troubles of this Life and be at reſt, Dear Lord, with thee.

Here we, alas! are forc't to ſigh, and bear with grief the burthen of our miſeries:

Often we are aſſaulted with temptations that overcome us; and ſet us back in the accounts of Eternity.

How many times, O my Soul, have we plainly concluded that this Earth affords no real joy!

How many times have we fully agreed, that Heav'n alone is the place of happineſs!

Yet do theſe falſe allurements again deceive us; and ſteal away our hearts to dote upon folly:

O thou victorious Conqueror of sin and Death; do thou assist us in this dangerous Warfare;

Make us still thirst and sigh after thee; the living Fountain of life giving streams;

Make us despise all other delights; and set our affections entirely on thy joys:

Since nothing, Lord, can satisfie our Souls but thee; O let our Souls seek nothing but thee.

The Soliloque.

TEach us, O Gracious Lord, to begin our works with fear, and go on with Obedience, and finish them with Love: And after all, sit humbly down in hope, and with a chearful confidence look up to thee; whose promises are faithful, and rewards infinite. In this we may do for men, and yet they fail us, we may fear and obey, and they forget our service; we may

Love

Love and hope, and they neglect our affections; only thou, O Lord our God, whom we no way can benefit, doſt every way oblige us, to love thee, whoſe promiſes are faithful.

Meditations in LENT.

PRide is good to none, worſt to it ſelf: When *Adam* would better his Knowledge, he loſt his dwelling in Paradiſe; and when thoſe Builders of *Babel* would mend their dwelling, they loſt their Knowledge. The itch of being great or potent, pointed at, how many hath it undone? I will never care to be or to know that which I know ſhall repent me: What commendations is it to have once been ſome-body?

There is but one thing a Chriſtian need deſire of God, that's a clean heart; *Create a new heart*, &c. there

there is but this one thing that God desires of a Christian, his heart; *My Son give me thy heart*; and this I will only therefore desire to have, that I may give, *A broken and a contrite heart, Oh God, thou wilt not despise.*

The Kings Daughter is all Glorious within, but yet her rayment too is of wrought Gold: Our outside, our Life must tell the world what we are within. If our lives do not answer our profession, we are Pharises, we say and do not.

It is a common fault to forget what we have been, when we are changed for the better: How many have been resolved for Heaven in their sickness, that in their whole skin have disclaim'd it, and requited the recovery of the Body with a relapse of the Soul. To receive good at the hands of the Lord, and not evil, is unreasonable to expect, but to receive good at the hands of the Lord, and return evil, is wicked, and not to be endured.

I

I will never pray more heartily to God for a Bleſſing, than for grace to manage it: wherefore ſhould I be bleſſed to my coſt?

With God all things are not only alike poſſible, but eaſie, and he can as well of ſtones make *Abraham* Children, as of Jews. I will never deſpair of him that can do all things. I cannot be ſo infinitely ſinful as God is merciful. Oh God, if thou wilt, when thou wilt, thou canſt make me whole; why ſhould I give my ſelf over, where my Phyſician doth not?

Our actions are never pleaſing to God, when our light doth not ſhine before men; *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven*, that your Father which is in Heaven may one day Glorifie you.

Pray for them that curſe you, do good to them that, &c. Is *durus ſermo*, a hard ſaying, and againſt the hair; 'tis

'tis not ſo eaſie a matter to forget an ill turn, as to do one, yet this muſt be, if we will be Chriſtians: He that will not be in Charity muſt never be in Heaven. Why ſhould I do my ſelf a ſhrewd turn becauſe another would?

If we will be Chriſts Diſciples we muſt leave all, but it's not all, we muſt take up our Croſs too, *i.e.* be ready to take it up; not of our ſelves, but if it be laid upon us we muſt ſuffer willingly for Chriſts ſake; we muſt not ſuffer willfully, or throw our ſelves into the Fire. He that bids us ſuffer, bids us fly. *If they perſecute you in one City fly*, &c. It is our commendation to endure the ſtroke or the Faggot; it is not to ſeek it, when zeal runs without diſcretion; Chriſt would have us innocent, but wiſe too, Serpents as well as Doves, lay down our lives for his ſake, but not fling them down; we muſt neither go like Bears to the ſtake, nor like Mad-men, neither run.

run to our Martyrdom nor from it: Pray with our Saviour, if it be poſſible to miſs the Cup, or but to kiſs it, but ſtill not my Will but thy Will: We muſt ſubmit all to God, and think that fitteſt for us, which he thinks ſo.

If we look but out into the World, we ſhall ſee almoſt as many Miracles as things, that trees and Plants ſhould every year dye, and recover; that the Sun ſhould only lighten and Warm the Earth, and not burn it; that the Heavens ſhould diſtil its rain in drops, and not in Rivers full, and drown us, where they do but wet us; God is no leſs Miraculous in preſerving the World, than in making it, and as his mercy, ſo his Glory is over all his Works.

Some there are that hear only to tell, and many times make differences where there were none meant, it is not good always to tell all we hear; many a Man ſpeaks that in his Anger, which in his cool blood he

he would not own; and we do a double wrong by relating that which the one is ſorry to hear; and the other to have ſpoken, when he is himſelf. I will hear all, and report only the beſt, he that makes debate between others, lays a bait for himſelf; it is ſafe and honeſt to compoſe diſcords; but ſow none.

Ejaculations for LENT.

LEt them, O Lord, ſeek other delights; who expect no felicity from thee:

Let them fill up their time with other Imployments, who think thy Rewards not worth their Labour.

As for thy Servants, our chief content ſhall be to Meditate the Glories prepar'd for us above.

All the few years we live ſhall ſpend themſelves, to purchaſe that one Eternal Day. That

That day whoſe brightneſs knows no Night; nor ever fears the leaſt Eclipſe. But ſtill ſhines on ſerene and clear; and fills with Splendors that ſpacious Palace.

It needs not the fading Luſtre of our Sun; nor the borrow'd ſilver of the Moon.

The Sun that riſes ther', is the Lamb; and the Light that ſhines, the Glory of God.

Thy Walls are rais'd with precious ſtones; and every gate is of one rich Pearl.

Thy Manſions are built with choiceſt Jewels; and the pavement of thy ſtreets is tranſparent Gold.

Down in the midſt runs a Chryſtal River, perpetually flowing from the throne of God.

There all along thoſe pleaſant Banks, deliciouſly grows the tree of Life.

Healing all wounds with its Balmy leaves; and making immortal all that but taſte its fruit.

Thus is the Holy City built, thus is the new Jeruſalem adorn'd.

O fortunate and Glorious City: How free and happy are thy glad Inhabitants?

Every head wears a Royal Crown; and every hand a palm of Victory.

Every eye overflows with joy; and every Tongue with Psalms of praise.

Behold, O my Soul, the inheritance we seek; and where can we find more riches to invite us?

Behold the felicities to which we are call'd, and where can we meet such pleasures to entertain us!

Away then all vain and Worldly desires; be banisht for ever from molesting my Peace.

Descend thou blessed Heaven into my heart, or rather take up my heart to thee.

Thy joys are too great to enter into me; O make me fit to enter into them.

Make me still think on my Country above; and there establish my Eternal home.

Where I shall dwell perpetually in the View of my God, and be fill'd for ever with the sweetness of his presence.

The

The Soliloque.

OPen thou our Eyes, O Lord, that we may see the Beauty of thy Commands! how wise and sweet in themselves! how necessary and beneficial to us? while they improve our felicity here, and intitle us to that of hereafter. Guide thou our lives, O Gracious Lord, in the ways of thy precepts; that by observing faithfully these excellent Rules; we may all be every where happy.

Medi-

Meditations for LENT.

THe beginning of Wiſdom is the fear of the Lord, therefore the deſire of Wiſdom leads us to an everlaſting Kingdom. If then you be delighted with Thrones and Scepters ſeek Wiſdom that you may reign for ever. Into a malicious Soul Wiſdom will not enter, nor dwell in a body ſubject to ſin: For the Holy Spirit will fly from him that diſſembles, and withdraw himſelf from thoughts that are without underſtanding, but if thou ſhalt call for Wiſdom, and incline thy heart to prudence, if thou ſhalt ſeek her as mony, then ſhalt thou underſtand the fear of the Lord, and find the knowledg of God; for our Lord gives Wiſdom, to them that ask it, and from his Mouth is prudence and knowledg.

The

The Soliloque.

SEnd down, O God, thy Wiſdom from thy Holy Heav'n, and from the ſeat of thy greatneſs: To be in us, and teach us what is acceptible to thee. That we may know our end, and wiſely chuſe our way; and order all our actions to our true felicity.

Short

Short Meditations, Ejaculations, Hymns, Soliloquies, *and* Devout Prayers *for obtaining of particular* Vertues; *To be used in the* Passion Week.

CONsider the profound and admirable humility of Christ our Saviour, who kneeling, his Disciples sitting, washed their defiled feet with those pure and Sacred hands, which created both Heaven and Earth, thereby to confound the Pride of this World; learn therefore (said he) of me, because I am mild, and humble in heart; and upon whom shall my spirit rest, but on the humble, for he doth resist the proud, and give his Grace to the humble Consider and imitate this Holy Example

ample; for if the King of Glory, did humble himself so much why not you?

The Prayer.

O Dear Jesu, the true pattern and master of Humility, who descending from the unknown joys of Heaven to this Vale of tears, would'st be esteemed as one of us; subject to the Miseries of our Nature, sin excepted: With Humility thou wert born in a stable, in humility thou did'st live subject to thy Parents, in humility thou did'st submit thy self to the evil usage, and abuses of Wicked sinners, and wert esteemed the scorn of men, and the very outcast of the People. O Most humble Jesu, teach me this Heavenly Doctrine, grant me this admirable Vertue, of humility; for it is the ground and foundation, of a spiritual Life, the mistress of Vertues, the Treasure of the Soul, the true path way, leading through

through the dangerous Solitude o this World, to the land of the living: O! Supream goodneſs, my moſt humble Jeſu, baniſh from my my heart all pride and Vain glory, grant me, this Heavənly Treaſure, this rich and uncomparable Jewel, this Vertue of True Humility, that in this World, I may ſubmit my ſelf to all, think well of all, but of my ſelf; and heartily deſire to be humbled, ſet at naught, and contemned by all to be exalted with, and by thee, in the other World, to the Mountain of Eternity in endleſs glory, and felicity, *Amen.*

Meditations upon the Humillity of our Saviour Chriſt Jeſus, in the Paſſion Week.

Kneeling ſay

O Moſt humble Jeſu, the true pattern of Humillity, whereas thou haſt ſo humbled thy ſelf, and little regarded thy worth and dignity, being what thou art, Lord of all; I will (as in all reaſon I ought) humble my ſelf, in all occaſions, and have no eſteem of my ſelf, though I had all the dignities, Honours, qualities, and wealth of this World. O King of Glory, moſt humble Jeſus, thou do'ſt advice me to learn of thee, that is to imitate thee, becauſe thou art humble in heart; therefore whereas thou haſt now ſo humbled thy ſelf to be abuſed, by thoſe

mean and wicked Souldiers, I will ever hereafter, ſubmit and humble my ſelf to all perſons whatſoever, for love of thee; that by ſo doing, I may learn this ſweet vertue of humility, after thee;

O my dear and moſt humble Jeſus, ſince thou haſt ſo vilified thy ſelf, as on thy knees to waſh the feet of thy Apoſtles, I will always vilifie my ſelf, and acknowledge before the whole World my baſeneſs, and humbly ſerve the meaneſt and pooreſt beggars, though it be to waſh their loathſome feet;

O Moſt amiable Jeſus, thou didſt humble thy ſelf, not only to baſe and abject Men, but alſo to the moſt contemptible death of the Croſs: This thy humility, doth confound my proud heart, and the pride of this deceitful World; I will therefore hereafter think humbly of my ſelf, and baniſh from my heart and Soul, all pride and vain Glory, to learn of thee, and gain this bleſſed vertue

O mild and humble Jesus, I have just cause and reason to be humble, and think meanly of my self, having nothing of my own, but sin and iniquity; and if in me there be any thing that is good, it is thine, not mine, and to thee the glory and praise thereof is due, and not to me.

O Lord my God, thou didst fly away, when the people would have made thee King, (seeing thy wonderful works and Miracles,) to make thy contempt of worldly honours and humble heart known, and manifest to those that loved, hated, and feared thee; how then, O Lord, can I without confusion, and shame, desire any honour, dignity, esteem or praise in this World, being a meer nothing.

O dear Jesus, if thy goodness and Mercy were not to me, more than my desert, the dung-hill on Earth, had been a place, too good for me, and Hell afterward for all Eternity.

* O my dear Lord, and Saviour Jesus, who in all things, and in all occasions, wert resigned, and conformable to the Holy Will, of thy heavenly Father; I do intend to follow, and imitate thee in this, and ever hereafter, to be resigned, and conformable to thy Holy will in all things, and upon all occasions, though never so contrary to my nature and Will.

* *Of Resignation and Conformity to the Will of God.*

O Most amiable Jesu, the end for which I am created, is, to serve thee in this World, and to enjoy thee in Glory, in the other; how can I serve thee unless I do thy Will; or how shall I have the reward of Glory, if I do not truly serve, and do the Will of thee my Lord and Master; who will reward every one according to their desert, and what do I deserve if I do my own Will, and not the Will of my blessed Master? Truly nothing, but to be turned off, as an unprofitable Servant, therefore

I will be always reſigned unto thee, my God, and do thy Will, and not mine, happen what may.

O my ſweet Jeſus, by thy Holy Law, which is thy Will, I will regulate all my thoughts, words, and deeds, hereafter, leaſt I ſhould do any thing contrary to thy expectation.

If thy Servant *Job* accepted with thanks, the bad, as well as the good to conform his Will, to thine, much more, O Jeſu, I ought to be indifferent, and to accept as well of croſſes, and loſſes, as of Comforts, and proſperity;

O Lord, in all Tribulations, and Croſſes; I will conform my Will to thine, for I do know, that thou doſt give the greateſt Glory, to thoſe, that with reſignation, and conformity do endure the greateſt troubles.

O ſweet Jeſus, all Croſſes ſhall be to me moſt grateful: For I eſteem them true tokens, of thy love; for thou doſt moſt chaſtize, whom thou doſt

doſt moſt love, for their greateſt glory.

O moſt loving Jeſus I do confeſs that to do thy Will in this Life, and conform ours, to thine, in all things is the higheſt, greateſt, and moſt acceptable ſervice, that can be done to thee on earth. Grant me this, O Lord.

O my God, what can be ill to me, that cometh through love from thee; come then what may, thy Will be done of me.

O my Gracious Lord, my hearts content and joy, ſince thy care is ſuch, and thy love ſo great to me, and that really and truly I find my ſelf to be more thine, than mine, by Creation, Redemption, and many other Titles, it is fitting, thou ſhould'ſt diſpoſe of thy own according to thy Will and pleaſure; I do therefore reſign my ſelf, and will have no other will, but thine, to be done of me.

O my good God, even according to natural reaſon, and for my own good, and benefit; I ought to prefer

fer thy holy will, before mine, for I know certainly that thou haſt created me, for thy ſelf, and to be with thee in Glory, and doſt deſire my Salvation, more than I do my ſelf, and doſt love me more than I my ſelf; if thy love were not more to me, than my own, I had long ſince been in Hell, and deprived of endleſs glory, by ſin; yet not loving my own good and to do my own will, contrary to thy command I freely and often ſinned, forſaking all right to grace and glory, and gave my ſelf under the power of the Devil, who night and day doth deſire, and ſeek my deſtruction, and utter ruine; but thou deſiring my Salvation, through Love; (which I did not) by thy bitter Paſſion, and lamentable Death, free me from all my Miſeries, and the power and ſlavery of Satan, making ſatisfaction, to thy heavenly Father, for my ſins, and all thoſe grievous torments, and puniſhments which I deſerved, and

had for ever ſuffered, if thy Love had not thus prevented all; ſo that what I was deſtroying in my ſelf, thou wert repairing; and what I was condemning, thou wert ſaving; all which in reaſon, O true Lover of my Soul, giveth me plainly to underſtand, that thy Love to me, and care of my Salvation, is far more and greater, than my own; wherefore I will ever hereafter reſign my ſelf to thee; and leave my ſelf wholly to be diſpoſed of, according to thy Holy Will.

Moreover my dear and loving Jeſus, ſince thy deſire (as thy Apoſtles doth affirm) is that all may be ſaved, and none to periſh, or be damned, thou wilt according to thy Mercy, Wiſdom and Providence give unto every one ſuch neceſſary means and helps, with which, they improving them may be ſaved; powerfully and ſweetly diſpoſing all things, to that end; therefore, my God, what ſhall pleaſe thee to ſend

ſend, ſhall be welcom unto me, as moſt convenient for my Salvation, *Amen.*

Ejaculations in LENT.

HAppy are they, O Lord, who have ſo much employment; that there remains no room for idle thoughts.

Happy are they, who have ſo little buſineſs; that they want not ſpace to attend their Souls.

Happy yet more are they, who in the midſt of their work can think ſometimes of the wags above.

Whom nothing diverts from that chief concern of ſeeking to make their Election ſure.

But, while their backs are bow'd down with Labour; they freely can raiſe up their minds to Heav'n.

And while they are ty'd to their beds with ſickneſs, can yet move on towards their Eternal reſt.

Often they rejoyce with themſelves alone; and ſilently ſay in their contented hearts.

Here

Here we, alas, are narrowly confin'd and our time entertain'd with trivial affairs

But hereafter we expect an unbounded enlargement; and the same glorious office with the blessed Angels.

Here we are subject to a thousand miseries; and the most prosperous life is vain and short.

But hereafter we expect an infinity of joy; and the solid pleasures of Heaven for ever.

We humbly pray thee, guide us in the middle path; that we never decline to any vicious extream.

Deliver us from the stormy Sea of business; and the dead water of a slothful life; Lest we be cast away by forgetting thee; or become corrupted by neglecting our selves.

Make us sometimes at least, recollect our thoughts; how much soever our condition distract us.

Make us look with confidence on our God; how low soever our afflictions depress us.

Make us look up to the Eternal

Mour-

Mountains, and feed our Souls on this sweet hope

The day will come, when out of this dark world, we shall joyfully ascend to that beauteous Light.

The day will come, and cannot be far off; when we shall rest for ever in the Bosom of bliss.

And our Lord will say unto us well done thou good and faithful Servant; I gave thee two Talents, and thou hast gain'd two more; enter into thy Masters joy.

A devout Meditation *upon our Saviour in the Garden of* Gethsemany *upon* Thursday *in the* Passion Week.

1. O My dear Soul, thou hast been long desirous to speak with thy loving Lord and Saviour, Christ Jesus; he is gone to the Garden of *Gethsemany* all pensive and and sad; follow him thither perhaps it may be

be a fit occaſion, to ſpeak unto him; and he may take it well, if it were but to divert his mind ſome while; for he ſaid to his diſciples, my Soul is ſad even to Death, and when thou art there, conſider all that paſſeth, and then feelingly, and with compaſſion, ſay; O Jeſu, my dear Lord, I have conſidered thy great ſadneſs, and the affliction of thy mind, and how the fear, and pangs of Death, have compaſſed thee, through the conſideration and apprehenſion, of thoſe cruel torments which thou art to endure, and the painful death, which thou art to ſuffer on the Croſs, for love of me; this ſtrikes me, to the heart, and I am wholly amaſed to ſee thee, my God, in ſo great anxiety, that thy Soul is ſorrowful, to death; O doleful words, O heavy Words, O words deſerving compaſſion, and which are able, to grieve any, that truly loveth thee.

2. Art not thou, O Lord, the joy of

of Heaven, and the only Comforter of the afflicted on Earth? Art not thou, that good Jeſu, of *Nazareth*, powerful in Words and works, to whom the troubled, grieved, and afflicted repaired, and they were eaſed and comforted? To thee the weak, the ſick, and diſeaſed, flocked, and were cured, healed, and ſtrengthned; and now, my God, I ſee thee the Comfort of all, in ſorrow, and comfortleſs. But, my Jeſu, art not thou Omnipotent and well able, to help thy ſelf, and comfort thy afflicted mind, and not deſire to be aſſiſted by thy Creatures? Why my God, didſt thou turning to thy beloved Diſciples, ſay, thy heart was ſad to death, what help could they give thee? Or whence have they any thing but from thee? How can they then comfort thee? Thy ſweet face becometh pale and wan, which ſhews thy inward pains.

3. This weakneſs, my God, as man thou haſt from us, and what ſtrength we

we have, is from thee, yet perhaps, as one afflicted Friend, to eaſe his mind, relates his grief, unto another; ſo thou doſt to *Peter*, *James*, and *John*, as to thy deareſt, among thy Apoſtles, ſaying thou wert ſad to Death; I muſt, O Lord, confeſs that it is ſome content, and eaſe to an afflicted Soul, to ſee a friend take compaſſion upon him, in his grief, and affliction; which perhaps, might have moved thee to acquaint them with the pain, wherein thou wert, (which ſo heavily wrought on thee) that they taking compaſſion, of thy woful caſe, might be ſome eaſe, to thy afflicted mind; or at leaſt, that they might watch and attend thee, in that extremity, until they had ſeen what would enſue, or become of thee; whereas thou didſt deſire them, to remain there, whiles thou didſt go to pray unto thy heavenly Father, to take that pain away from thee; who alone could comfort thee.

4. But

4. But, my Jesu, whiles thou dost pray, thy pain doth increase, rather than diminish, and the pangs of death do truly seem to compass thee, for thou art fallen into an agony, thy sweat is water and blood, in great drops, falling down, and at last, thou through weakness dost fall flat on the ground! O pitiful and woful sight; how is it my Lord that my heart doth not burst, with a feeling grief, and mine eyes became a Fountain of tears, to see thee, the Lord of all things, in that pittiful case; well knowing that my sins are the cause of all thy pain, and woe? But thy tender Love to me, doth move thee, to endure it, though it be great.

5. O ye Angels of comfort, where are ye? Where is your care? Where your attendance? Have you forgot your Duty, to your King, and Service to your good and Soveraign Lord? Or have you forsaken him, because you see him in affliction, in pain, and the agony of Death? As

if

if he could not help himſelf, or were not, what he is? But you *Peter*, *James*, and *John*, (whom he loved moſt, and truſted above the reſt) where are ye? He told you of his pain and grief, you then ſhould be be preſent to aſſiſt; and not leave him in his extremity of pain, but, O Lord, they are ſleeping, and thou ſuffering.

6. This, my ſweet Jeſus, is the falſe friendſhip of the World, they promiſe much, and perform little, they are friends in proſperity, but unknown, in the time of adverſity, and neceſſity. Saint *Peter* ſeeing thy glory, would willingly have his Tabernacle with thee in the Mount *Thabor*, and there remain in joy, but now he ſleeps, and forgets thee, in thy neceſſity.

7. O *Peter*, where art thou? Haſt thou ſo ſoon forgot thy dear Maſter with whom thou ſaid'ſt, thou would'ſt live, and dye? Are all thy promiſes, great words, proteſtations, and expreſſi-

expreſſions of love come to this, that thou art now careleſs, and unmindful of him; he acquainting thee with his ſorrow and grief, thou might'ſt, for one hour, put off thy ſleep and watch with him, who loved thee ſo dearly: Surely his loving heart could not but feel this thy neglect, therefore he ſaid, *Simon*, (ſo calling thee) doſt thou ſleep, and I in this pain and perplexity; could'ſt not thou Watch one hour with me: As if he ſaid *Peter*, I made choice of thee, to come hither with me, to attend and watch with me, and art thou ſleeping: 'Tis not to ſleep I brought thee hither; (thou might'ſt have done that at home) but to be a Comfort unto me, in my pain and Agony, to aſſiſt me, with compaſſion, in my weakneſs, and to have ſome care of me, in my deſolation; I did expect, that thou ſhould'ſt ſhew more care, and love, and not for one hours ſleep, forget me ſo, thy love ought to move thee,

to

to be mindful of me, and to attend me in this my painful ſweat, and wipe away thoſe bitter tears and heavy drops of blood from my face and hold me in thy arms, that in my extremity and weakneſs, I ſhould not fall as I did, on the ground, where I lay without help, all comfortleſs, yet thou didſt ſleep, and couldſt not watch one hour to do this ſmall Work of humanity and Charity, I truſting ſo much on thee.

8. O *Peter*, how could thy heart endure thoſe loving, though wounding words, as a ſweet and mild reprehenſion: Could'ſt not thou watch one hour with me, (who loved thee ſo dearly,) but ſleep whiles I did ſuffer, and pray for thee? O my ſweet and moſt loving Jeſu, how many *Peters* or *Simons* are in this world! we do often prefer ſelf Love, and our bodily eaſe before the love of thee, our dear Lord and Maſter; contrary to our promiſes, and reſolutions, we make at thy Holy Sacrament;

gent; and not watch one hour to
rve thee, or hear Divine ſervice,
nd how many is there that perhaps,
the four and twenty hours, they
ill not ſpend one hour, to watch
prayer with thee, or once con-
der thy pain, or ſufferance for them
or take it to heart; and I, (O
Lord my God) am one of theſe,
o my confuſion, I do acknowledge
nd confeſs it always, more minding,
y own eaſe, than thy Love, or
hat thou haſt endured for me. I
m O Lord ready to receive thy
fts, and will not ſpend one hour
watch, and give thee thanks;
either am I thankful, as in juſtice
am bound, and ought; by which
O God, my ingratitude doth appear,
herefore I do humbly confeſs my
ult, herein.

Eja-

Ejaculations in LENT *on good* Friday *in the Morning.*

MY God, *who can complain of doing too much; if they conſider the labours of Jeſus?*

Thoſe painful labours he ſo freely undertook; and mildly ſtoopt to his humble task.

When he might have flown on the wings of Cherubims, *he choſe to walk with us Worms in the duſt.*

When he might have call'd for Manna *from Heav'n; in the ſweat of his brows he would eat his bread:*

When he might have made the Angels his footſtool; he rather became the ſervant of his Parents:

Living with them in their little cottage; and readily obeying even their leaſt command.

There

There in that humble privacy, he increaſt in wiſdom and grew in Grace both with God and Man.

Still by his pious Candor gaining the Love of thoſe happy few that ſaw his life:

That ſaw thy holy Life, O glorious Jeſu! and heard with joy and wonder thy incomparable ſayings.

That felt a gentle motion ſtir their hearts, to love and imitate ſo bleſt a pattern.

O that the ſame ſweet ſpirit of great might draw our minds, dear Lord, to thee!

O that we could in every paſſage of our Life, ſtill actually reflect on the example of thine!

It was thy meat and drink to do thy Fathers Will: O make it ours to perform Thine!

And when we thus have learnt our Duty; Lord make us do what thou haſt made us know.

The Soliloque.

O God when we had ſold our ſelves to ſin, and were all become the ſlaves of Satan; our bleſſed Jeſus deſcended from Heaven, and brought a vaſt prize to buy out our freedom.

The price was no leſs than his own deareſt blood, which he plenteouſly ſhed on the Croſs: depoſiting ſo his ineſtimable Life, to reſcue us ſinners from eternal Death.

Let us conſecrate this day to his ſacred memory, and tenderly compaſſionate his unparallel'd ſufferings; repenting from our hearts our many ſins, and thankfully admiring his infinite Mercies.

Let us wean our minds from unbecoming delights and mortifie our ſenſes with a prudent reſtraint; that carri'd on the wings of faſting and alms, our prayers may mount up more ſwiftly to Heaven.

The

The Hymn on Good-*Friday*.

COme, let's adore the King of Love,
And King of ſufferings too;
For love it was that brought him down,
And ſet him here in woe.
Love drew him from his Paradiſe,
Where Flow'rs that fade not grow;
And planted him in our poor duſt,
Among us Weeds below.
Here for a Time this heavenly Plant
Fairly grew up and thriv'd:
Diffus'd its ſweetneſs all about,
And all in ſweetneſs liv'd.

But envious Froſts and furious ſtorms
So long ſo fiercely Chide;
This tender flow'r at laſt bow'd down
Its bruiſed head, and dy'd.

To Father, Son, and Holy Ghoſt,
One undivided three,
All higheſt praiſe, and humbleſt thanks,
Now and for ever, be. Amen.

Take up the Croſs and follow Chriſt; for his Yoke is ſweet, and his burthen light.

He humbled himſelf for us, and became obedient to death even the Death of the Croſs.

A Prayer on Good-Friday.

O Eternal Father, who ſent'ſt down thy only Son to redeem the World inſlav'd to ſin and Satan, by aſſuming our frail nature, and powerfully teaching us, both by word and example, its ſole way to that bliſs, for which we are created! Grant we humbly beſeech thee, that the continual memory of his bitter paſſion and Death on the Croſs may beget in us an utter diſvalue of the goods or ills we meet with here, compar'd to the advancing our ſelves or others in the eſteem of what we hope hereafter; through the ſame our Lord Jeſus Chriſt thy Son, who with, &c.

A Prayer upon Christs Passion for Good-Friday.

O Most gracious God and loving Father, what man is this whom I behold all bloody? with skin all torn, with knubs and Wales of stripes, hanging down his head, crowned with a Garland of Thorns pricking through his scull to the hard brain, and nailed to a Cross; what so hainous fault could he do to deserve it? What Judge could be so cruel as to put him to it? What man could have so butcherly a mind as to deal so outragiously with him? Now I bethink my self, I know him, it is Christ.

Art thou he that excellest all the Children of men in beauty; in whose lips grace was shed most plentifully, yea even with Gods own hand; Where then is that beauty of thine? VVhere is that Grace of thy

lips? I find it not, I ſee it not: Fleſhly eyes conceive not ſo great a myſtery. Open thou the eyes of my mind. Bring thy Divine light nearer unto me, and give me power to look more wiſely upon thee.

I ſee it is Jeſus the Son of God, the unſpotted Lamb, without ſin, without fault, without offence, which took my wickedneſs upon him to the intent that I (being ſet free from ſin) might be brought again into Gods Favour, Riſe again from my fall, Return home again from baniſhment, and attain to the end for which I was created. That which I deſerved, he ſuffered: And that which I could never have attained unto, he freely giveth.

O my Redeemer, Deliverer, and Saviour, draw me to thee, that (being always mindful of thy Death, truſting always in thy goodneſs, and being always thankful for thine unſpeakable benefits) I may be made partaker of ſo great reward, and

not

not be ſeparated from thy Body through mine own unthankfullneſs, ſo as thou ſhouldeſt have been born in vain as in reſpect of me, and in vain have ſuffered ſo many torments, yea, and even moſt bitter Death, of thine own accord for my ſake.

O God, who by our great Maſters dear example haſt taught me what labours and ſufferings Heav'n deſerves, and may require to take it by violence. Confound, I humbly beſeech thee, the nice tenderneſs of Nature in me, by this thy more tenderly condeſcending Grace, and diſpoſe me more eaſily to follow it by this plain reflexion, that ſince fleſh and Blood cannot enter into thy Kingdom, whatever inures me practically to put them off here by prudently denying ev'n their juſt contentments, moſt certainly helps me in my way thither, through our Lord Jeſus Chriſt, thy Son, who, with, &c.

A Prayer on the ſeven Words, which Chriſt ſpake hanging on the Croſs;

O Lord Jeſu Chriſt, Son of the living God, which hanging upon the Croſs ſaidſt: *Father forgive them, for they know not what they do*: Grant, that I for the love of thee, may pardon all that do me harm. And thou which ſaidſt unto the thief, *This Day thou ſhalt be with me in Paradiſe*: Grant me ſo to live, that in the hour of my death thou mayeſt ſay to me, this day ſhalt thou be with me in Paradiſe. And thou which ſaidſt: *Ely, Ely, lamaſabacthani*, that is to ſay, *my God, my God, why haſt thou forſaken me*: Grant me to ſay in all my tribulations, and anguiſh: My Father, my Lord, have mercy on me a ſinner, and help me my King, and my God, which didſt redeem me with thy pretious blood.

And

And thou which ſaid'ſt *I thirſt* Grant that I may always thirſt after thee, the Fountain of living water. And thou which ſaid'ſt, *Father into thy Hands I commend my Spirit*; Receive me returning unto thee. And thou which ſaidſt, *it is finiſhed*; Grant that I may deſerve to hear that moſt ſweet voice of thine, to wit, come my Love, my Dear, my Spouſe, come that thou mayeſt aſcend with me my Angels and Saints to banquet in my Kingdom; to be made merry, and to dwell with me World without end, *Amen.*

A Pious Conſideration, of a Soul in Love with the love Chriſt Jeſus.

1 O Heavens, give me your help to know, and find what I do ſeek for; it is called Love: A thing my heart deſires, my Souls longs for, and would enjoy. But O Love, what art thou? Where art thou? Or in what place may'ſt thou be found? The earth knew thee not, Hell admitteth no ſuch thing, ſurely then, in Heaven thou muſt be had.

2. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him; 1 *John* 4. 16. O happy and bleſſed transformation, O wonderful and great effect of divine love; this is that love, which came from Heaven for love of me, and

and all mankind, this is that, O my loving Jesus, which I desire and seek for. God did so love the World, that he sent us his only son, that by love, we might be one with thee, as thou art one and the same by Nature with thy heavenly Father.

3. What caused thee, dear Jesus, to descend from heaven to Earth, and become man; be born in an open stable in such poverty, and misery; but Love? Thereby to give satisfaction to thy Father for my prodigality, vain superfluity, and self interest. What made thee spend whole Nights in prayer on mountains and desart places; but Love? So to obtain pardon for my Offences; what caused thee to fast forty days and Nights, and be tempted by the Devil, but Love? So to free me from danger in temptations; and to satisfie thy Father for my excess in gluttonous eating and drinking, and pampering my body, in offending against his holy Laws, and the rule

of temperance? What cauſed thee, O loving Jeſus, to endure with admirable patience, ſo many affronts, abuſes, and injuries, but love of us? ſo to pleaſe and content thy Father for the abuſes, and grievous injuries, and ſins, which we have done, and committed againſt him, by breaking and contemning his Holy Will and commandements, to do my own moſt perverſe, and ſtubborn Will.

4. O Son of God, O God and Man, my Jeſus, what had I been or where, but for this love of thine? Hell claimed a right in me, and according to juſtice thy Father had caſt me thither, but for thee; my debt to him was great, and having no means to pay, when he might have quite forſaken me, thy love, out of thy heavenly Treaſure, did ſatisfie and pay for all. O dear Jeſus, great is thy love to me: And I am quite confounded, conſidering what through love, thou haſt done for me, and how little I do for love of thee;

5. Fain

5. Fain would my Soul do ſomewhat in requital, but knoweth not what; yet I feel my heart ſolicitous and reſtleſs with care to ſeek, find, and enjoy thee; this breeds a pain, and my forces fail, though with delight, and my heart is where thou art, not knowing where, but there it is, where it doth love, and there it lives far more than where it is; and reſt it would in thee; for all my thoughts are ſtill with thee; which cauſeth me to languiſh, and long to be with thee, and ſee thy moſt gracious face, and once enjoy thy moſt amiable preſence, and liſten to the ſweetneſs of thy celeſtial and loving voice; no riches, wealth, no Pearls, nor pretious ſtones, are like, or to be compared unto this.

6. O dear Love, where art thou? Thou art the comfort of my heart, the Solace of my mind, the true content and only joy of my afflicted Soul; O where art thou to be found? Let me but know, and thither ſpeedily

dily I will go; for where thou art, there is all treasure, true peace, true rest, and all happiness are to be had; O how shall I find thee? O when shall I find thee; O dear love how shall I requite thy labour! How shall I be able to requite thy woful pain and death, for me? O how shall I serve thee? How shall I please thee? O how shall I do somewhat acceptible and grateful unto thee? Who hast been so loving and beneficial unto me.

7. O how shall I subsist, without my life, or live without my love? Thou art my life and love, and it is worse than death to me, here to love and live, and not in thee; O Love divine shew now thy power, and carry me beyond my self; O endless light illuminate my understanding to know and see, what, and where thou art; O burning Fire of endless flames of love, consume me quite, and let me be no more what yet I am, but transform me to be somewhat

what like thy ſweet ſelf, that I may be, and live in thee, both here and for all Eternity, *Amen.*

Upon Eaſter day in the Morning.

BLeſſed be the God, and our Father of our Lord Jeſus Chriſt, which according to his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you, Saint *Peter* the 1 and the 1, 3, 4.

The Hymn for Eaſter day in the Morning.

WAke my Soul, riſe from this bed
Of dull and ſluggiſh Earth;
Quickly riſe, lift up thy Head,
And ſee the Lords new birth.

Once

Once he came, O blessed He:
Born of a Virgin Womb:
Now he comes (both times for thee)
Sprung from a Virgin tomb.
Lo he rises fresh and bright,
Incircled round with Stars:
Which from him take all their light,
And from his glorious Scars.
Still as he his progress makes
Up to his Heaven again;
Each blest Saint his Musick takes,
And follows in his train.
Thus together they ascend,
Till at Heavens gate they come;
Where the Angels all attend,
To bid them welcom home.
Soon they know again their King,
Soon they his Call obey;
All the Quires come forth to sing,
And Crown with mirth the Day.
Come my Soul, let us rejoyce,
Let us our Comfort bring;
Up to Heav'n lets lift our Voice;
And with the Angels sing,
Glory Honour, Pow'r and praise.
To the Mysterious Three;

As at the first beginning was,
May now and ever be. Amen.

Why seek you the living among the dead? he is risen, he is not here: He is gloriously ascended, and the Heav'ns have received him. Alleluja, Alleluja.

Ejaculations on Easter day in the Morning.

RAise thy head, O my Soul! and look up; and behold the Glory of thy crucified Saviour.

*He that was dead and lay'd in the Grave, * low enough to prove himself man.*

*Is risen again and ascended into Heaven, * high enough to prove himself God.*

He is risen, and made the light his Garment, and commanded the Clouds to be the Chariot of his triumph.

The gates of Heaven obeyed their Lord

Lord, and the everlasting doors opened to the King of Glory.

Enter Bright King, attended with thy beauteous Angels, and the glad train of thy new deliver'd Captives:

Enter and repossess thy ancient throne, and reign eternally at the right hand of thy Father.

May every knee bow low at thy exalted Name; and every tongue confess thy glory.

Whom have we in Heaven, O Lord, but thee; who expressly went first thither to make way for thy followers:

What have we on earth but our hope, by following thee, to arrive at last where thou art gone before us:

O glorious Jesus, our strength, our Joy; and the immortal life of all our Souls;

Be thou the principle subject of our studies, and daily entertainment of our most serious thoughts.

Draw us, O dearest Lord, from the World and our selves; that we be not entangled with any earthly desires.

Draw

Draw us after thee, and the odours of thy ſweetneſs; that we may run with delight the ways of thy Commands.

Draw us up to thee on thy Throne of bliſs; that we may ſee thy face, and rejoyce with thee for ever in thy Kingdom, Amen.

A Prayer.

O God, who haſt glorifi'd our Victorious Saviour, with a viſibly triumphant Reſurrection from the dead, and Aſcenſion into Heaven; where he ſits at thy right hand, the Worlds Supream Governour, and final Judge! Grant, we humbly beſeech thee, his Triumphs and Glories may ever ſhine in our Eyes: To make us more clearly ſee thorow his ſufferings, and more couragiouſly wade through our own; being aſſured by his Example, that if we endeavour to live and dye like him, thou wilt raiſe again our bodies too, and conforming

forming them to his glorious body, call us up above the Clouds, and give us poſſeſſion of thy everlaſting Kingdom; through the ſame our Lord Jeſus Chriſt thy Son, who with thee and the Holy Ghoſt, lives and reigns one God, VVorld without end, *Amen.*

Ejaculations on Eaſter-Day in the Evening.

WHy ſhould our hearts ſtill dwell upon Earth; ſince the treaſure of our hearts is return'd to Heaven, ſince our Gloriſi'd Jeſus is aſcended above; to prepare us a place in his own Kingdom?

A place of reſt, and ſecure peace, where we ſhall ſee, and praiſe, and adore him for ever:

A place of joy and everlaſting fruition; where we ſhall love and poſſeſs, and delight in him for ever.

O happy we, and our poor Souls; if once admitted to that bliſsful Viſion:

If once thoſe heavn'ly portals unfold their Gates; and let us into the joys of our Lord.

How will our ſpirits be raviſht within themſelves; to reflect on the fullneſs of their own beatitude!

How ſhall we all rejoyce in one anothers felicity; but infinitely more in the infinitely greater felicity of God.

O Heav'n! towards thee we lift up our languiſhing heads; and with ſtretcht-out hands reach at thy Glories:

When, O thou finiſher of all our hopes, when ſhall we once behold that incomparable Light?

That Light which illuminates the eyes of Angels, and renews the Youth of Saints.

That Light which is thy very ſelf, O Lord our God: Whom we ſhall there ſee face to face.

Whom we ſhall there know as we are known: We ſhall know thee in thine own clear light.

O

O Light! shine thou perpetually in our eyes, that thy brightness may darken the false Lustre of this World.

O Light! shed thou thy flames in our hearts; that thy heat may consume all other desires.

That we may burn continually with the chast Love of thee; till thine own bright day appear.

Till we be call'd from this vail of darkness, into the glorious presence of the living God.

Make us entertain our life with the Comfort of this hope; and our hope with the assurance of thy promises.

Make us still every day more perfectly understand, our own great Duty and thy infinite love.

Make us continually meditate the advancement of thy Glory; and invite all the World to sing thy praises.

O how adorable are thy Counsels, O Lord: How strangely endearing the ways of thy Love!

1 Pet. 1. 3. *Blessed be God, and Father of our Lord Jesus Christ, which accor-*

*according to his * abundant mercy, hath begotten us again unto a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead.*

Upon Eaſter-day at Night.

The Hymn.

WHy do we ſeek felicity,
Where 'tis not to be found;
And not, dear Lord, look up to thee,
Where all delights abound?

Why do we ſeek for treaſure here,
On this falſe barren ſand?
Where nought but empty ſhells appear,
And marks of Shipwrack ſtand:

World, how little do thy joys
Concern a Soul that knows
Itſelf not made for ſuch low toys,
As thy poor hand beſtows!

How

How croſs art thou to that deſign
For which we had our birth?
Us, who were made in Heav'n to ſhine,
Thou bow'ſt down to thy Earth.

The Way, we know, our deareſt Lord,
Himſelf is gone before;
And has ingag'd his faithful Word
To open us the door.

But, O my God! reach down thy hand
And take us up to thee;
That we about thy Throne may ſtand,
And all thy Glories ſee.

All Glory to the Sacred three,
One ever-living Lord;
As at the firſt, ſtill may he be,
Belov'd, Obey'd, Ador'd. Amen

The Soliloque.

O *Glorious God; thy infinite perfections cauſe us to admire thee and thy bounteous promiſes ingage us to hope in thee: Thy incomparable beauty raviſhes our hearts; and the joys thou haſt prepar'd for us tranſcend all our wiſhes,* Amen.

O God who graciouſly woo'ſt us to our Eternal inheritance, by deſcribing its inexpreſſible glory all manner of ways, which are apt to work upon our low conceits; that they may fitly inſinuate themſelves, and become by degrees abſolute maſter of our hearts! bring them, we beſeech thee, ſtill ſeaſonably into our memories; and ſo ſtrongly ſettle them in our affections, that our Souls being raviſh't with thoſe great hopes, all the temptations and vanities of this World may fly unconcernedly by us; and never be able to diſtract our intire, and ſteady, and dayly, ſtrengthning deſires

of

of entring once for for ever into poſſeſſion of thy Kingdom; through our Lord Jeſus Chriſt thy Son, who, with, &c.

It has not aſcended into the heart of man, what God has prepar'd for thoſe that love him.

Ejaculations on Eaſter-Day *in in the Evening.*

COme all you Powers of my deliver'd Soul, and pay your homage to the Prince of our Salvation; caſt your unworthy ſelves at his ſacred feet; and renew your Vows of following his ſteps. For

He Triumpht over Death in his own Body; and enables us to conquer it in ours: Imparting to us his heavenly skill; and provoking our courage with infinite rewards.

He

He changed the corrupted government of the World; and eſtabliſht a new and holy Law; that as we were Vaſſals to ſin before, we might now become the free ſubjects of Grace.

Let us live and die in his bleſt obedience; and no temptation ſhall ever ſeparate us from him; who if we reſiſt, will make us overcome; and when we have overcome, will Crown us with peace.

A *Prayer.*

O God, whoſe gracious Providence reſtores to thy Church the Face and Voice of Holy exultation, by this Triumphant Feſtival of our Saviours Reſurrection: From the Dead. Grant we humbly beſeech thee, that joy which ſhines in our looks, may Flame in our hearts, and by purifying them make us worthy of thoſe high and glorious hopes, ſo firmly ſeal'd to us by this

days experience, of riſing again at laſt from our Graves, and rejoycing thenceforth for ever in a ſtate of Bliſsful immortality; through our Lord Jeſus Chriſt thy Son, who, with, &c,

Contemplation of Chriſts Reſurrection.

WE bleſs thee, famous Saviour, we laud thee moſt invincible Captin, we reverence thee moſt Triumphant Victor: Ariſe make haſte, my Soul, and come away; now Winter's paſt, the ſtorm is over and gone, the Flowers deck our Fields, the Spring is come, the voice of the Turtle is heard in our Land; it is no time to weep, but to rejoyce; it is no time to complain, but to be glad; we have been too indulgent to ſadneſs, we have ſhed tears,

tears, let ſadneſs depart, let mirth return; the time of the Paſſion is paſt, the time of the Reſurrection is come, the Lord our God is riſen, who hath in his Sepulcher buried all our iniquities, and by his Reſurrection, hath brought forth for us freedom, and Salvation. Confeſs unto the Lord, and call upon his Name, ſet forth his works amongſt the Gentiles, ſing unto him, ſing *Pſalms* unto him, declare all his wonderful Works; this is the day wherein Hell was overthrown, and the Kingdom of Satan conquered, the Devil bound, the Old Dragon ſpoiled, Death diſabled, and the miſerable Chriſtian people freed.

This day is better than that wherein the world did firſt appear; for that was created for mans labour, this was made for his reſt; that deſerved Death, this frees him from the fear of Death, the light of that Day is Buried in Darkneſs, the Brightneſs of this day doth even

enlighten the Graves; let us therefore rejoyce in this day, which both ſhines about the living, and quickneth the Dead, and illuminates thoſe who are to come.

Let all the World exalt with joy for it is meet, that as every Creature did lament with mournful tears the death of their Creator, and did follow the Hearſe of him that was put to death upon the Croſs, in the dark Funerals of the Night; ſo they ſhould now joyfully receive him, Triumphantly returning in his Reſurrection from the Dead. And thou alſo, my Soul, rouſe thy ſelf from the ſleep of Sin, that thou Crucifie him not again after his Reſurrection; awake if thou be aſleep, and riſe from the Dead; for to day is the Lord of Life and Death riſen from the Grave; thou muſt not lie Snorting, but follow him by thy fervent Devotion; the old leaven muſt be purged out, the leaven of malice, and wickedneſs; we muſt feed on the unleavened bread

bread of Truth and ſincerity. I am willing, O God, but not able: Good Jeſus, if thou wilt, I ſhall be able, for it is thy Will that makes me able; will therefore that I may have ability; and will, that I may bring this good Work to perfection. Thou who did'ſt vouchſafe to dye for our ſins, and to riſe again for our juſtification, I beſeech thee by thy Glorious reſurrection, to raiſe me from the Grave of all my ſins and offences, and give me daily a part in the firſt reſurrection, that I may truly deſerve to receive a part in thy Reſurrection. Moſt ſweet deſired Jeſus, thou did'ſt aſcend into Heaven, in Triumph of thy Glory, and ſitteſt, moſt mighty King, at the right hand of thy Father, draw me up to thee, that I may run after thee, joyn the Mouth of the Soul that thirſts after thee, to the Heavenly ſtream of Eternal ſatiety, yea draw me to thy ſelf, thou

thou living Fountain, that thence I may drink my fill, whence I may always live, my God and my life.

THE END.

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